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RELIGIOUS COMMUNICATIONS.

**APPEAL ON BEHALF OF THE SUFFER-
ING GERMANS.**

IN our Number for February last (p. 122), we called the attention of our readers to the dreadful calamities to which Germany had been subjected by the war, and urged upon them the duty of endeavouring to alleviate the severity of their pressure. Much additional information has since been received; and we feel that we cannot make a better use of a few pages of the present Number than in communicating a part at least of this information, with the view of interesting their best sympathies, and exciting their best efforts, in behalf of our suffering brethren in Germany.

For ample details of the miseries under which they groan, we must refer to three Reports of the German Committee in the City of London, which may be obtained on application either at the City of London Tavern, or at Mr. Ackerman's, No. 101, Strand. It is to these Reports we are indebted for the following authentic statements.

Hamburg and Altona were invested in the middle of December, by Russian corps, at the distance of two miles from the city. It would be endless to detail all the oppressions which the unhappy inhabitants of Hamburg suffered from the French, even before the present blockade. A contribution of about two millions and a half sterling; the plunder of the bank; requisitions amounting to upwards of two millions sterling; the destruction of all houses within 4500 feet round the

Christ. Observ. No. 148.

ramparts; the oppressive order to lay in provisions for nine months; the plundering of the peasants by armed men, in the most wanton manner, &c. are already sufficiently known. During the week before Christmas, more extensive measures were adopted. All the suburbs, and adjacent villages and beautiful country seats, were burnt down, after only eight hours' warning. At Christmas and New-Year's Eve, large bodies of inhabitants were turned out: young and stout persons, as being dangerous; and old and infirm ones, as being useless consumers. Soldiers and police-officers entered the houses by night, dragged the unhappy people from their beds, suffered them hardly to dress themselves, much less to take any thing with them, confined them for some hours in churches, and turned thousands of them, at day-break, out of the gates, exposing them to the inclemency of the weather. The property of the banished fell to the share of the soldiers and of the populace. The orphan-house was evacuated, and upwards of four hundred children driven out of the Dam Gate to Eppendorf. From the hospitals and infirmaries, old and weak persons were driven in herds out of the Altona Gate: dressed in their festival habits, the only ones that were left them, they were seen wandering and tottering about in the streets of Altona. Four of them were upwards of a hundred years old. Some, having been unaccustomed for a length of time, to the air, and exposed, half naked, to a cold of 19 degrees (*Reaum.*) lost their reason. Scenes were witnessed, which filled even French

gens d'armes with horror and detestation.—The sick were next to be disposed of: they were transported in many waggons, attended by officers of the police, to Altona; but there being a great scarcity of provisions, fuel, straw, &c. occasioned by the interruption of all intercourse with Holstein, some of these waggons were refused admittance; on which the poor unhappy wretches were thrown upon the high roads, where they must have perished miserably, had they not been ultimately received, and carried into Altona. In the first week of the new year, Davoust ordered the infirmary without the town to be burned. During that night, the sick were thrown on the snow, in the neighbouring field, where they lay till waggons arrived; on which the nervous, blind, maniacs, and those afflicted with infectious diseases are promiscuously laden. Eight hundred of these wretches were carried to Eppendorf, where no previous notice had been sent, and consequently where no preparation had been made for their reception; so that three days after their arrival, many of them were without shelter, and maniacs ran about the streets, at the very time that this place was taken by assault by the Russians. "The number of persons driven away from Hamburg, amounts, at this moment, to twenty-six thousand, besides which, twenty thousand have lost their houses and property by fire in the suburbs; and yet, daily, more are expelled and more houses burned."

A subsequent account from Altona, dated 8th February, adds:—

"It is impossible for you and your London friends to form any adequate idea of the number of the unhappy Hamburg exiles or their extreme distress. Thousands arrive here without clothes, without money, without shelter—persons of every age, from the sucking babe to the tottering old man of ninety. I myself saw from my own windows, aged decrepid peo-

ple set down from dung carts, and left to the commiseration of the benevolent, or utterly to perish. The inhabitants of Altona, as well as the wealthy Hamburgers who have taken refuge here, do all they can to alleviate the distress; but the number of sufferers is so great that it is impossible to relieve all. The orphan house, the public baths, the small church of the United Brethren, and a large manufactory, have been made receptacles for the exiles; in addition to which all corners and recesses in Altona are filled with them. These poor creatures mostly lie on damp straw, without having any thing to cover them in this rigorous season: the want of fuel, linen, and blankets causes great want of cleanliness and imminent danger of disease. Alas! we have to contend with great difficulties: Altona being surrounded on one side by the French, on the other by the Russians, the supply of all kinds of provision is rendered extremely difficult. Bread and meat have risen to an enormous price: several kinds of food are not to be had. Our houses are daily besieged by crowds of beggars, who on their knees implore a morsel of black bread, made of rye mixed with bran: their clamour in the streets is most affecting."

The sufferings of Dresden have been scarcely less deplorable:—

"Its environs," we are told, "lately so remarkable for their natural beauties, are now marked by unexampled desolation. Since the retreat of the French from Russia, this city has been incessantly involved in the storms of war." It four times changed its masters, and for several months was the head-quarters of Bonaparte and the centre of his operations. In consequence of this, "most of the beautiful walks were destroyed, many of the inhabitants turned out of their houses, which were pulled down, and whole woods felled for palisadoes. Many wounded were brought in, and the already impoverished inhabitants

had to provide for ten or twelve thousand sick and helpless objects. The engagement, which extended to the very walls of the city, aggravated the general misery. The beautiful country-seats in the vicinity were burned to the ground. All the streets were crowded with sick and wounded, whom the hospitals were incapable of receiving; at the same time, provision was to be made for the whole French army, which was concentrated there. Not a loaf," adds the writer, "was to be had; and I well remember, that for several days I was under the necessity of applying to friends for my scanty pittance. How many wretched citizens did I then meet, from whom absolute want extorted bitter tears! In spite of this misery, the iron-hearted Napoleon obstinately persisted in his resolution, and continued near two months longer in the city, while sanguinary actions were incessantly transforming the adjacent villages into heaps of ashes. As famine at length drove him away, you may judge what must have been the state of the wretched citizens and country people. After the departure of the French army, a garrison of 33,000 men was left behind at Dresden. The city was now doomed to endure the horrors of a siege; and of these some conception may be formed, when it is considered that a general famine at last compelled the French to surrender."

Nor do these heart-rending pictures of calamity apply exclusively to such places as Hamburgh, or Dresden, or Leipsic;* we could exhibit details equally afflicting, from almost every district in Germany. We shall merely give a specimen of them:—

"The most distressing effect of the calamities under which HANOVER has suffered for these ten years past is the entire ruin of the excellent

institutions established in this city for supporting the poor, widows and orphans; and of the public hospitals and workhouses. While the soldiers, on their march, are fed and made comfortable in their quarters, our streets exhibit numbers of our wretched fellow-subjects wandering about like spectres, pale from hunger, and shivering with cold; and many others, who, stretched on their bed of sickness, fervently pray to God to send death to release them from their misery. But what is still more affecting, young persons, hitherto virtuous, plunge into vice to gain some few pence from the foreign military, to satisfy the demands of hunger, or to assist their starving parents."

A letter from the Rev. M. Oldendorp, of Quickborn, on the Elbe, dated 18th February, states:—

"That his father, who was senior minister in the same parish, had died from the effects of horror and suffering occasioned by the war. The old clergyman had often fifty of the military quartered in his house, and had been plundered in a dreadful manner. His parish church had served as a fortress to the French; and his parsonage for out-works. He has left eight children unprovided for. Abbot Salfeld adds, that no class of his majesty's Hanoverian subjects have suffered more from the calamities of the war than the clergy and their widows. The heaviest burdens of the quartering of foreign troops fell upon them; their houses being the best in the villages, and their chief emoluments depending on the prosperity of their parishioners.—He likewise deploras the miserable situation of many hundreds of deserving schoolmasters, who, with a very low income, had to sustain the greatest hardships."

"That part of Saxony lying between the Bohemian frontier and Dresden, including nearly all its villages, has of late been visited by the most direful calamities. Nume-

* For some account of the sufferings at and near Leipsic, see our Number for February, p. 122.

rous armies over-ran this envied territory during several months; and the despair of the enemy of German freedom drove him to the commission of the most outrageous excesses. Dwellings were burnt or destroyed: cattle were driven away and perished by famine; for provender of all kinds was exhausted, and not even corn left to sow for the coming year. The tenantry of these once flourishing districts, houseless and without bread, are now suffering under the most fatal contagious sickness; of 36,000 inhabitants, 10,000 are afflicted with infectious fevers, and 6000 have already fallen victims to their direful effects. More than fourteen hundred families (for twenty-five villages are wholly destroyed) are exposed, almost naked, to the inclemency of winter, and have not even straw enough to lie upon. We have made a collection in our town (Prague,) to supply these unfortunate people for a few days. But Bohemia has suffered too severely to spare much. We wished to be enabled to purchase some necessaries for their use, such as straw, vegetables, and medicine, and if possible some corn for sowing; the fields at present all lying waste. If this cannot be accomplished, the misery must increase."

In a letter from the Committee which has been appointed at Leipsic, to relieve the inhabitants of that town and its vicinity, is the following passage:—

"You wish us to inform you what places have more particularly suffered. Besides our own neighbourhood, the environs of Lützen were dreadfully ravaged, on occasion of the battle of the 2d of May; several villages were burned together with the churches and schools. The vicinity of Grimma and Meissen was likewise cruelly laid waste; and the country contiguous to Dresden, as far as beyond Pirna, is little better than one wide desert. In Upper Lusatia, the whole tract between Baut-

zen and Görlitz has been desolated in an equal degree; and poor Wittenberg, to which your benevolent attention has been already directed, has, together with the adjacent country, been very severely handled. The monsters have committed the greatest abominations there, not even sparing *the venerable monument of the immortal Luther*, which they have almost entirely destroyed."

We shall give only one extract more. It is from a letter dated Erfurt, January 14, 1814, and addressed to the Rev. Dr Schwabe.

"The whole of last year was for us a time of distress, a succession of scenes of horror. In the early part of it we saw, daily, thousands of sick and mutilated soldiers arrive here, in the most wretched condition, emaciated with hunger and eaten up by vermin. It was a dreadful scene:—many had died on the road; others died in the street; and however exasperated the minds of the people were against the French in general, no one could deny pity to the suffering individuals. At first the sight occasioned the most painful feelings, but by the frequent repetition the mind became more callous."

After relating, in a lively and feeling manner, the dreadful oppressions and enormous exactions to which the inhabitants of Erfurt were subjected during the summer and autumn of 1813, the writer proceeds to state their subsequent sufferings on the retreat of the French from Leipsic.

"On the 22d of October we beheld the dreadful retreat, or rather flight of the French, which lasted three days and two nights. On the 25th the Allies advanced before our town, and our misery reached its summit. The first measure of the garrison was the removal of all the salt in the town to the fortress, and such immense requisitions were made of all kinds of provisions, that the greatest want arose. Every head of cattle was taken away for the use of the garrison, so that not a single one remained to the inhabi-

tants. During the bombardment, 158 houses were burnt: the French prevented the citizens from checking the conflagration, spoiled even the engines, and pulled down 72 houses more which had remained in that part of the town. On the 20th of December, when already the convention was concluded, that the town should be surrendered to the Prussians on the 6th of January, the governor demanded 68 000 dollars from the town; and when the citizens made remonstrances, 50 of the most respectable were taken by night out of their beds, and dragged to the fortress till the last farthing was paid. He had paper-money to the amount of 27,000 dollars made, and compelled the people to take it, though he himself would never take any part of it in return. None of the requisitions whatever have been paid for. You would no longer know Erfurt:—our beautiful cathedral is a stable for horses, and the churches are turned into block-houses. We are quite impoverished."

But what has been done, it will be asked, to alleviate this mass of wretchedness? For a full answer to this question, we must refer to the Reports already mentioned. Suffice it now to say, that near 80,000*l.* have been collected in this country; almost the whole of which has been remitted to different parts of Germany, and placed under the management of Committees composed of persons distinguished by their active philanthropy as well as general respectability, and who are exerting themselves unweariedly not only in the careful application of this bounty, but in raising additional funds for the same benevolent purpose. The wealthy Hamburgers, who have escaped from the hands of Davoust, and taken refuge in Altona, Bremen, Lubeck, &c. have made great exertions for the relief of their exiled townsmen, and they have been nobly seconded by the inhabitants of these towns of every rank. The Crown Prince of

Sweden and the Russian commanders have also given largely to this object. But if we were called to select the circumstances which appears to have been chiefly operative in alleviating the miseries of Germany, we should say it was the bright example of British liberality. The valuable suggestions, also, of the London Committee, combined with the pecuniary aid they have afforded, have given a powerful impulse to the charitable exertions of those in all parts of Germany who have any thing left to share with their destitute and perishing neighbours. Associations are forming in all quarters for the purpose of collecting money, visiting the poor and the sick in their own dwellings, and administering relief in the most economical and effectual manner; and it has appeared to us, that the arrangements they have adopted for these purposes exhibit a degree of prudence and judgment which afford the best pledge to those who may contribute to this object, that their bounty will not be misapplied.—We have been particularly struck with the conduct of the ladies of Berlin. "Besides voluntary contributions," we are told, "they formed different associations; some making fine works, which they sold for the benefit of the hospitals,—others preparing large quantities of lint and bandages, and also the most nourishing soups and food for the convalescents. Another association, at the head of which was the Countess of Winzingerode, assisted by the ladies Buescher and Berner, devoted their whole time to a personal attendance at the hospitals. They inspected the cleaning and fumigating the rooms, provided the sick with clean linen; washing their wounds, giving them the medicines; and from the donations they collected, providing more suitable nourishment than the means of the hospitals could afford. They encouraged those poor sufferers who were obliged to undergo amputation, attended them to the

surgery, and after the operations conveyed them to the rooms they had themselves fitted up for the reception of those whose dangerous situation required the most unremitting care and attention. Thus, by their almost unexampled benevolence and unwearied assiduity, have thousands been preserved to the state who would otherwise have perished, but who are now under the banners of the great Blücher, fighting to avenge their own and their country's wrongs. But not even here did the humanity of those ladies stop, but was even extended to the widows and children of those who died in the hospitals, for the most distressed of whom they made collections. The principles upon which those ladies act have induced her Royal Highness the Princess William of Prussia to join them, and to assist in visiting and personally attending the hospitals."

In short, the spirit of charity seems to be awake, and will doubtless do much to mitigate the severity of suffering. But so sweeping and extensive has been the desolation, that without much larger aid from this country, than has yet been afforded, it is only its partial mitigation that can be hoped for. We have rejoiced, therefore, to perceive that the exertions of the German Committee in the City, so truly honourable to them and to the country at large, are about to be aided by another committee, formed in the west end of the town, and supported by the Prince Regent and other Princes of the Blood, the Archbishops and Bishops, and many distinguished individuals in both Houses of Parliament; and which, therefore, promises to command still more extensive means of relief. We trust, especially, that the example of the dignitaries of the church will influence the great body of the clergy; and that the deep interest they have manifested on the subject will lead to collections in every church and chapel in the kingdom, where this suggestion has not been

anticipated. This were indeed a conduct worthy of our church and nation; and, in the hope of contributing to its adoption, we are anxious to press, by a few additional considerations, on all our readers, but especially on our clerical readers, the duty to which we have been pointing their attention. We only fear lest we should rather weaken than strengthen the impressions which the above details must have already produced.

It is an obvious remark, that the events of the last twenty years have united us in interest with almost every civilized nation of the earth; many of which have claims on our gratitude, and more on our compassion. Whatever difference of opinion may prevail as to political measures, we all know that the ravages of war have seldom been more disastrous than in the awful struggle to which we have looked with so much anxiety and so many apprehensions; and that the independence of Europe has been achieved, as we doubt not it has been achieved, by a sacrifice most painful and tremendous. It is sufficient to excite the sympathy of good men, if a deluge, an earthquake, or a pestilence have destroyed the beauty of the fields, and saddened the hearts of the people. How strong, then, is the appeal when we know that the armies which have carried desolation through a large portion of the Continent breathed no common vengeance to ourselves; and that the men who now solicit our aid in the day of their extremity, have borne the whole fury of that storm which, under other circumstances, would have swept with all its violence over this smiling and peaceful land.—

Happy is it for us that we see nothing of the visitations of war!—Happy is it for us that the only domestic miseries which we are called to witness arise from the common visitations of providence, and the ordinary vicissitudes of human things! How different would be the scene, if, like our brethren in Germany, we were compelled to behold thou-

sands of the inhabitants of the villages and hamlets around us stripped of their possessions, destitute of a home, and their families perishing with hunger! How melancholy would be our situation, if, instead of the cheerful prospects which rise on every side, we should contemplate nothing but an awful and solitary waste; the implements of husbandry and domestic use, the gardens, plantations, and fruit-trees all destroyed; the fields without cattle, the granaries without corn; the sick and the wounded destitute of all the aid required to assuage their pain, or support their languor, without even fuel to mitigate the severity of winter, and with no hope but from the bounty of others. We should imagine that miseries like these would speak with irresistible force to every heart. Thousands in this land have been raising the shout of triumph: every face has beamed with exultation; the night has been lighted up with the splendour of day; and we have repeatedly listened to the welcome thunder of warlike exultation. But how many are weeping, while we rejoice! In Saxony alone, the scene of these triumphs, which have carried gladness to every cottage in Great Britain, "not less than a million of persons are reduced to the most abject condition, and are now shedding the bitterest tears of wretchedness and want." Even without the afflicting details which we have inserted above, this one fact is surely enough to rouse the feelings and the exertions of benevolence: Numbers, who were lately in ease and comfort, have now no prospect, without liberal aid, but to die of hunger.

Most earnestly do we hope that we may never again be called to dwell on such a tale of horrors. And yet the task is not wholly unattended with gratifying reflections. To whom have these miserable men looked for succour in their affliction? They turned to the land where the narrative of distress has seldom been related in vain. The generosity of this island, as our own pages will

abundantly testify, has been experienced and acknowledged by them on former occasions; and we want no better evidence of the feelings which it has excited abroad, than the simultaneous and universal impulse which again directs the nations in the hour of their deep distress to our shores. Where is the British bosom which does not beat high on observing this immediate and general testimony to the land that gave him birth? Where is the Christian who does not, with all the humility of gratitude, thank God for that diffusion of light and truth, which is the parent of this extended charity? And to whom, under the providence of Heaven, are we indebted for the blessing? These poor Germans, who are now soliciting our bounty, tell of no favours conferred by themselves, and remind us of no obligation. But we ought never to forget, that if the battle of national liberty and independence has been fought upon German ground, there also was maintained the more arduous and more important conflict for the Scriptures of inspiration and for the Protestant cause. In advancing to that part of the Continent, where the fetters of a deadly superstition were broken, never to be reunited, we seem to tread on the confines of a sacred soil. While the rest of Europe was buried in the deep shades of papistical delusion; while a tyrannical prince, and an ignorant and profligate priesthood, concurred to trample, in this island, on the consciences of men; to deepen the general gloom; and to bury the light of Divine Truth under a mass of the grossest corruptions; then it was that those rays of Heaven, which were destined to pierce through that night of ignorance and vice, shot up in the plains of Saxony. Who can forget that the country, which is now like a desolate wilderness, was the country of Frederick the Wise, that great friend and patron of the Reformation; and that Luther, the champion of Truth, under the protection of this good

prince, sounded from that land the sacred trumpet which arrested the attention of Europe, and made Babylon, the mother of abominations, turn pale upon her throne, and tremble in all her palaces! It was in Saxony that he planted his foot, while, with one hand, he shook the towers of degenerate Rome, and, with the other, unfolded to the longing eyes of mankind the Revelation of God. It was at the call of Luther and his associates that England arose from the dust. It was at the holy flame, which was kindled by them, that our martyrs and confessors lighted their lamps. It was on the foundation which they laid that the glorious temple of our National Church has been built up and established; and while that consecrated flame shall burn upon our altars, and the song of Zion shall ascend from our courts, and mix with the melodies of Heaven, let the blessings of a grateful people be poured, not in words, but in deeds, and in full measure upon those who preserved, for our benefit, the hallowed fire, and taught us to join in the everlasting strain.

And let us esteem it as a cause of thankfulness to God, that he has given us the opportunity of making some return for these incalculable blessings which Germany conferred on us in the day of our necessity. If from her, as an instrument, we have received the Bread that cometh down from Heaven, shall we refuse her the meat which perisheth? If she have instructed us how to obtain the garments of salvation, and to enter into the building of God when the house of this our tabernacle shall be dissolved, shall we now leave her shivering and destitute? If we have reaped her spiritual things, is it much to dispense to her the things of this life? We ask not that those who are in want should become rich through our poverty, (though we read of One who was rich, who, for our sakes, became poor.) but that they should be rescued from misery by our kindness. We solicit not

any to contribute beyond their power (though such was the conduct of some in former times,) but we call upon them to give liberally out of the abundance which they possess. Let us not lose the prayers of the destitute, and the blessings of those that are ready to perish. Many are the supplications, which, by reason of the liberality of this country, has been offered for our peace and security, even in lands professedly hostile. And who can tell how largely we are indebted even to that intercession for the national prosperity which we now enjoy? Let the same incense still ascend. Let the same sacrifice still be offered. And let our petitions rise up to the God and Father of us all, mingled and united with theirs, whose sorrows we have alleviated, and whose hearts we have caused to sing for joy.

To the Editor of the Christian Observer.

THE learned and truly pious Mr. Penn has recently published an exposition of Ezekiel's prophecy, relative to *Gog of the land of Magog*: in which he supposes Gog to be Bonaparte, and the land of Magog that large portion of western Europe which, until lately, constituted the French empire. The ground of the opinion is this:—

Western Europe was originally peopled by the Celts or Gauls, who were the descendants of Gomer: but, at a subsequent period, it was conquered and occupied by the Scythians or Goths, who were the descendants of Magog. Hence, what was once the land of Gomer, became the land of Magog; yet the remains of Gomer and Togarmah were mingled with Magog in the country: and accordingly the prophet describes Gog as being at the head of an army composed of Gomer and Togarmah, as well as of Magog; though, from the decided predominance of the last, the whole empire is accurately denominated *the land of Magog*.

Now, it is obvious that this whole superstructure rests on the position, that *the Scythians, or Goths, are the descendants of Magog*; for, if they be *not* the descendants of that Patriarch, then, of course, Western Europe, or the late French Empire, *cannot* be the land of Magog; and if Western Europe be *not* the land of Magog, then Bonaparte *cannot* be the Gog who is described as the sovereign of that land.

Hence we may reasonably expect that the position, that *the Scythians or Goths are the descendants of Magog*, should be established by most incontrovertible evidence; because, *without* such establishment, the whole superstructure is plainly built on the sand.

But, when I looked for *demonstration* of this vital position, I found myself completely disappointed. Nothing is adduced to prove *the Magogian descent of the Scythians*, except a mere random assertion of Josephus, which can be rated no higher than as *the conjecture* of that historian: a conjecture, which must be thoroughly discussed before it can be admitted to be true. Yet, upon this *conjecture*, unsupported by a single corroborative fact, does Mr. Penn rear a most stupendous superstructure. Wishing for further information, I turned to Bochart and Wells, but still without any emolument. They both, indeed, pronounce the Scythians the descendants of Magog: but this they assert on the *sole* authority of the conjecture of Josephus, which has been echoed by Eustathius, and various other writers, both ancient and modern.

Thus it appears, so far as I have been able to collect, that the Magogian descent of the Scythians rests *solely* upon the conjecture of Josephus: and for this conjecture it is not very difficult to account. Understanding the prophecy of Gog, in the manner in which it has always been understood, previous to the interpretation of Mr. Penn, he not unnaturally looked for Magog to the north of Ju-

dea; but, in that quarter, he knew not any nation more northerly than the Scythians: for, when *he* wrote, the civilized world was scarcely acquainted with the very existence of the great Slavonic or Tartar house. Hence he pronounced the Scythians to be Magogians; adding, that by the Greeks they were denominated *Scythians*. The turn of his expression may perhaps be thought to imply, that this people were by *themselves* called *Magogim*, though styled *Scythians* by the Greeks. If, however, *this* be his intended assertion, I can find no evidence for the truth of it. We are plainly told by Syncellus, that, when the Scythians became better known to the Greeks and Romans, it was found that they called themselves, in their native dialect, *not Magogim, but Goths*: and I think it clear enough, that *Scythia*, or *Scuth*, was but a faulty way of pronouncing *Cuth*, or *Goth*. Συρταί, και Γότθαι λεγόμενοι επιχωρίως

As the prophecy of Gog, according to the view which Mr. Penn has taken of it, is of the last importance to the Christian world, I should feel myself greatly obliged to him, if, through the medium of your publication, or through any other channel most agreeable to him, he would *prove* the descent of the Scythians from Magog: for, *without* such proof, I must consider the whole of his exposition as gratuitous. I will likewise thank Mr. Penn to inform us, on what grounds he asserts the Scythians to have been *originally* a nation of Europe, which thence partially emigrated into Asia, rather than the reverse; namely, that the Scythians were *originally* a nation of Asia, which thence partially emigrated into Europe. When we attempt to expound a prophecy relative to nations, it is absolutely necessary that the genealogy of those nations should be first clearly ascertained. I am greatly inclined to suspect, though very possibly I may be quite in the wrong, that the children of Magog never once set foot within

the French Empire; unless the Huns of Attila may *possibly* have belonged to that family.

With respect to Bonaparte, the snake as yet is scotched, not killed: we must wait and see, whether the antitype of the first mayor of the palace will be slain by some new Brunehaut.

AN INQUIRER.

To the Editor of the Christian Observer.

I address you, in the appropriate character affixed to your periodical publication; that by your means an observation, which I have made in my studies, may attract more general notice.

At a time, when the most laudable and vigorous exertions of the British and Foreign Bible Society tend to send the holy Scriptures to all nations, it must be more particularly important that the versions for foreign countries should be correct and faithful. On this, however, it cannot be expected that the friends of that noble institution in general, or even its conductors, should be in all respects competent to decide: and it is peculiarly incumbent on the learned who are skilful in any of the languages employed, to furnish such information on the subject as may occur to them in their researches. I have very small pretensions to advance in this respect, and would speak with diffidence; but the engagements, in which I have for several years been employed, have led me to the study of the Arabic: and in the course of my learning and teaching that language, I have had occasion to read many parts of the Arabic Bible circulated by the Society. In doing this, I have observed no material deviations from the original; though in the Psalms, and in some other parts of the Old Testament, the translation seems rather made from the Septuagint than from the Hebrew.

But the other day I discovered, what—all circumstances considered

—may be allowed a singular and important omission; which I am induced to state to you, that it may be re-examined by more competent judges.

In the First Epistle to Timothy, the first chapter and the tenth verse, the word *ανδραποδισαις*, rendered in our version, *men-stealers*, has no word in the Arabic to answer to it. I own that and the preceding verses were of difficult construction to me, with my inadequate helps; but I examined it over and over again, and I can find no word that at all answers to *ανδραποδισαις*. Every other word is translated, but this is wholly omitted. I have another Arabic Testament; and in that the omission is supplied—*Lilmokkatile annasi*, ‘circumventers of men; those who lay ambushment for men.’ Every other word also in my Arabic Bible is found in this Testament. Now, as it is probable that a considerable number of these Bibles will eventually be sent to the coast of Africa (the land and resort of *men-stealers*), the omission is remarkable and important, and what calls for attention. The faithfulness of the translation in other respects forbids the suspicion that it was intentional. Probably it is an error of the press, like the omission of the word *not* in the seventh commandment, in one edition of the English Bible! But still it should be known and rectified. But, having stated the fact, I have done my part.

I remain, &c.

T. S.

FAMILY SERMONS. No. LXIV.

Acts xvii. 30.—*God commandeth all men every where to repent.*

THE doctrine of human corruption, though written in almost every page of the Bible as with a sun-beam, and though strengthened by every thing we see and feel, is yet one which few cordially embrace, and to which none indeed fully assent, but those who are themselves in

some measure recovered from the power of sin, and renewed in the spirit of their minds. Hence it is, that the opposers of this doctrine are not to be found in common among men of a holy life and heavenly conversation: the same Spirit who hath thus far sanctified them, began his operations by giving them deep and affecting views of sin. They are oftener to be found among those who are most immoral in their conduct; at least, who live without God in the world. But what will it avail those who may justly be charged with the guilt of much actual transgression, to deny, or even to disprove, the doctrine of original sin? They will not deny that they, and all men, have sinned; and thus saith the Lord, "The soul that sinneth shall die." Can any one, who is convinced of this awful truth, be indifferent to the inquiry, "What must I do to be saved?" It is plain that even a whole life of future perfect service, suppose such a thing possible, could not atone for past sins. All we can do, is already due from us to God. Having done all, are we not still unprofitable servants? How then shall future obedience atone for past sins or present failures?—Whence, then, may the sinner expect salvation? From Jesus Christ alone; "for there is salvation in no other, neither is there any other name given under heaven, among men, whereby we must be saved." He alone is able to wash away our sins, to deliver us from their guilt and punishment, to free us from their dominion, and to raise us from the death of sin to a life of righteousness. He is the Lamb of God that taketh away the sins of the world. We have sinned; but Christ hath died; putting away sin by the sacrifice of himself, and bearing our sins in his body upon the tree, that we, being dead unto sin, should live unto righteousness.

But how are we to be put in possession of these unspeakable blessings? I answer, "Repent, and believe the Gospel."—Repent; that is, turn from

sin to holiness; forsake sin; put off the old man, which is corrupt, and put on the new man, which is fashioned after God in righteousness and true holiness—Believe the Gospel; that is, believe the record which God hath given of his Son; listen to him, as a Teacher come from God; rely on him, as your great atoning Sacrifice; look to him, as your Mediator and Intercessor; and yield yourselves to him, as instruments of his glory, to be fashioned by his Word and Spirit, and to be saved by his mere grace and mercy.

But I mean to confine myself, in the present discourse, to the consideration of the grace of *repentance*. The importance of the subject will be obvious to every one who is acquainted with his Bible. When the forerunner of Christ came to prepare his way, he came preaching the doctrine of repentance, and saying, "Repent ye, for the kingdom of heaven is at hand. Repent, and bring forth fruits meet for repentance." Our Saviour began *his* preaching in the same way: "The kingdom of God is at hand: repent ye, and believe my Gospel; for, except ye repent, ye shall all likewise perish." St. Paul assures us, in the text, that "God hath commanded *all men, every where*, to repent." And St. Peter's preaching is in the same strain: "Repent ye, therefore, and be converted, that your sins may be blotted out;—for Christ hath God exalted to be a Prince and a Saviour, to give repentance and forgiveness of sins."

1. The *obligation* we are under to repent is from these passages sufficiently plain. Indeed, what more could be wanting to prove this than the single declaration of our Saviour, "Except ye repent ye shall all likewise perish?" A few short years may yet be granted to the impenitent; but death must overtake them; and, if it find them still in that state, the wrath of God will abide on them for ever. Let us

then not despise the riches of God's goodness and forbearance, but rather let them lead us to repentance: otherwise, after the hardness and impenitence of our hearts, we shall treasure up wrath unto ourselves against the day of wrath and revelation of the righteous judgment of God. Would to God that a view of this awful judgment might tend to excite just fears in our minds, and to convince us of the necessity of repentance!—The terrors of the Lord ought, indeed, to alarm our consciences, and to rouse us to flee from the wrath to come. But these of themselves might have the effect of driving us to despair: God, therefore, has not only denounced wrath on the impenitent, but has graciously promised mercy and favour to the repenting sinner. He is even now in Christ reconciling sinners to himself. His language is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Confess, and forsake your sins, and you shall find mercy. "Repent, and be converted, that your sins may be blotted out."—And not only hath God commanded us to repent; not only hath he invited us to partake of his mercy; but he hath promised that he will himself work in us, in this respect, to will and to do of his good pleasure. Repentance and faith are his gift: Christ is exalted as a Prince and a Saviour to bestow them. Ask, and they shall be given. It is the office of the Holy Spirit to convince us of sin, and to lead us to Christ, in other words, to renew us to repentance; but he giveth his Holy Spirit also to them that ask him. I trust then, that if the terrors of the Lord prevail not with us, our Saviour's dying love, and these his gracious promises, will constrain us to repent, and forsake our sins.—It might, indeed, appear unnecessary to press in so many words so plain a duty, did not experience prove that most men's hearts are either so hardened

by sin, or so distracted by worldly care, and business, and pleasure, that the view of eternal things seems lost, and threats and promises are heard with equal indifference. But whatever be our indifference, we may be assured, that, if we continue to disobey the call to repent, if we continue to reject the offers of pardon and forgiveness, we shall, ere long, lament our folly in that pit of ruin where repentance will be unavailing. "Except ye repent, ye shall all likewise perish."

2. But what is repentance? Repentance is a grace wrought in the heart by the spirit of God; by which we are made to feel, not only a deep sorrow for our past sins, but a rooted hatred to all sin; by which, also, we are made to turn from sin to holiness, and to walk, for the time to come, in newness of life.

It is the Holy Ghost who reproves or convinces the world of sin, of righteousness, and of judgment. "*Turn thou me*, and I shall be turned," was the prayer of the Church of old. Christ is exalted to give repentance. This, then, as well as every other good gift, is from above, and cometh from the Father of Lights; and to him are we to look for it, for it is "God who worketh all" graces "in all" his children. "We are his workmanship," namely, all who are created anew in Christ Jesus; for "it is God who worketh in us to will and to do of his good pleasure." And what is his pleasure? "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way," (*i. e.* repent), "and live."

God, then, is the author of repentance, and by it we are made to feel a deep sorrow for our past sins and a rooted hatred to all sin. Repentance laments not some particular action, that may have injured our character or our interest, or is about to be followed by punishment; but it la-

ments over sin of every kind, and especially over that corrupt nature and that evil heart of unbelief which have been the fruitful sources of transgression; and this grief is accompanied with a deep sense of the evil of sin, and an universal hatred to every kind and degree of it. True repentance is always connected with a sense of having displeased a kind and gracious God: "Against thee, thee only, have I sinned, and done this evil in thy sight." Nor is it so much the particular action which the true penitent laments, as the temper of mind which led to it. But it is when he takes a view of redeeming love, as shown in the death and sufferings of Jesus Christ, that his guilt fully appears. Then is his mouth indeed stopped; and while he looks on Him whom his sins have pierced, he mourns for them, and is humbled under a sense of his own vileness. In this state, he may indeed be slow to lay hold of the promises of God; but when he is enabled to believe that Jesus Christ hath come to seek and to save the lost, and that *His* blood cleanseth from all sin, then is his sorrow turned into joy; and though he still laments the sins he has committed, yet does his heart swell with gratitude and love to that God who hath given him space for repentance; who hath opened his eyes to see the things which make for his peace; who spared not his own Son, but freely gave him for sinners; and who even now grants him the blessed hope, that his sins are forgiven, and that he is admitted into the family of God.

This is that glorious change from darkness to light, that translation from the kingdom of Satan to that of God, which, under the various names of repentance, conversion, putting off the old and putting on the new man, is always spoken of in the New Testament as essential to salvation. And all who flatter themselves that they are Christians, without having been thus turned from sin to holiness, without having

thus repented, are only deceiving their own souls.

But, further, it is an essential mark of true repentance, that we bring forth fruits meet for it. By its fruits shall we know if our repentance be deep and genuine; and, if we bring not forth fruits meet for repentance, shall not we also be hewn down and cast into the fire? We must not only cease from evil, but we must learn to do well. We must not only refrain from what is wrong, but we must repair, as far as we can, the evil we have already done, and must resolve henceforth to walk in newness of life. In short, it is by the after life and conversation that it will appear whether we have truly repented. If we be not purged from our old sins, if we be not made to walk in newness of life, then have we neither part nor lot in this matter. For *as many, only*, as are led by the Spirit of God, are the sons of God; and such are not only ever harmless and blameless, but, being led by the Spirit, they bring forth the fruits of the Spirit: and these are, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

5. But let me add a few words on the benefits of repentance. Heaven, then, and all the blessings of Christ's purchase, are in its train. God it is, as I have already shown, who works in us this good work. He hath promised not to desert the work of his own hands, but to carry on what he hath begun unto the day of Christ. Though, like the Prodigal, we have wandered from our Father's house, and wasted our substance; yet, if we now arise, and go to our Father, he will make us to know the joy of his salvation. There shall then, for us, be no condemnation. We shall be justified from all things, and forgiven all our trespasses. We shall be made more than conquerors over all our enemies, through him who hath loved us. We shall stand by faith in his power, and his grace shall strengthen us. Sin,

that reigned unto death, shall have no more dominion over us ; but grace shall reign, through righteousness, unto eternal life. Nor will his care of us end with this life. He will guide us through the dark valley of the shadow of death : he will bring us into his own better land, where all tears shall be wiped from every eye, and where an abundant entrance shall be administered unto us into the everlasting kingdom of our Lord and Saviour.

But let us not imagine, for one moment, that all this will be done as a reward for repentance, or on account of our deservings. If we have repented, this is, as we have seen, the effect of God's grace : it is our Saviour's gift. The blessings that follow are the effects of the same grace continuing its work. Christ alone is the procuring cause of all these blessings. *His* merits, not ours, are the sole ground of God's favour and acceptance. It is in him alone, we have righteousness and strength. It is in him alone, therefore, and not in ourselves, that we ought to glory.

4. Would we then perform this duty aright, we must frequently review our past lives, comparing them with the just and holy law of God, which cannot fail to give us a deep sense of our own unworthiness and guilt. We must daily examine our hearts and actions by the light of Scripture, that we may see wherein we fall short of the law of God ; wherein we have indulged any passion or temper displeasing to him : thus shall we the better prevent the inroads of sin ; while we are led at the same time to see more of our own weakness and sinfulness, of our need of a Saviour, and of the extent of Divine love in sparing us, and doing us good. —We must likewise often meditate on the word and works of God ; the spirituality of God's law ; the hateful nature of sin ; the great plan of our redemption ; the life, the actions, the character, the sufferings and death of our Redeemer : this will

tend to increase our hatred of sin, our desires after God and his grace. We must, above all, be much engaged in fervent prayer to the God and Father of our spirits, that he would create in us a clean heart, and renew a right spirit within us. We must pray to him for his grace to fit us for his glory, to increase our faith, to shed abroad his love in our hearts, and to cause us to abound in hope through the power of the Holy Ghost.

5. I would conclude with pressing this subject on the consciences of all present. Those who are young may, perhaps, be apt to flatter themselves, that it is too soon for them to begin the work of repentance. But are not the young also inheritors of an evil and corrupt nature ? Have not they also sinned against God ? And for these things will not God bring them also into judgment ? Let me then entreat you who are young, now to repent and turn to God. Put not off this grand work till custom shall have hardened you in sin. If you reject the grace of God now, it may never be offered to you again ; or, if it should, is it likely you will be more disposed to receive it when you are grown grey in iniquity, and when use has made sin dear to you ? Many, it is to be feared, are now in outer darkness, who once pleased themselves with some such hope. Trust not to the doubtful and dangerous chance of a death-bed repentance. You may be hurried out of the world without being allowed time to put up one cry for mercy. Remember, you have no lease of life. This very night may your souls be required of you : therefore delay not even till to-morrow the work of repentance. Do not allow yourself to be deceived by imagining, that you shall find more delight in sinful pleasure than in the service of God. This is a mistake which has ruined thousands. For whatever may be the enjoyments of worldly pleasure, they are at the best short-lived and

fleeting; and they issue in anguish and despair. There is, assuredly, no peace—no solid or lasting peace—to the wicked:—while the peace of God himself—a peace which passeth understanding, which banishes every fear, and fills the soul with joy unspeakable—is the portion of him, and of him alone, who repents and turns to God.

But the subject addresses itself to persons of every age, even to those who may have grown grey in the service of sin. Even these, though at the eleventh hour, are invited to repent and turn to God: and how incumbent is it upon such, while judgment and eternity press upon them, to attend to the invitation! There is hope even for them. If they will now come to God, repenting of their sins, and trusting in their Saviour, he will in no wise cast them out; he will receive them with joy, and welcome them, as the father in the parable his lost but returning child. Now, then, is the accepted time, now is the day of salvation; and, after so long a time, it is still called to-day. Therefore let us no more harden our hearts against him; lest he swear in his wrath, that we shall never enter into his rest.

And here I would remark, that repentance is not, as some suppose, the work of a Christian at the beginning merely of his religious course. It will continue to be his daily work, until he shall lay aside his mortal flesh. While we remain in this world, we shall find daily and hourly cause to humble ourselves before God, for the sins of our thoughts, words, and actions. It is not with the confident and the presumptuous, but with the humble, the lowly, and the contrite, that God loves to dwell. And we may be assured, that, however strong at one time may have been our convictions of sin, and however loud may now be our profession of religion; unless we are in the daily exercise of humiliation; unless we daily repent, and daily bring forth fruit meet for

repentance; unless we are daily dying to sin, and living unto righteousness; we are still in our sins; sin still reigns in our mortal bodies, bringing forth fruit unto death.

And now let no one among us make any more excuses or delays, but flee from the wrath to come. Evil pursueth sinners; and if death overtake us in our sins, eternal misery will be our portion. Yet a long-suffering God has patience with us. The Gospel still invites us. Jesus Christ still assures us he has no pleasure in our death, and prays us to turn to him, that our souls may live. If these things affect us as they ought, let us determine, whatsoever our hands find to do, to do it with all our might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are all hastening.

To the Editor of the Christian Observer.

As you have cast a comprehensive glance around the extensive circle which your eye commands, you have probably been often called to lament the evils resulting from the absence of habitual self control.

In the walks of public and of private life; in man, considered as a part of the great community of the world, and as head of the little sphere in which his lot, as an individual, is cast; we discern but too many incontrovertible proofs of the grievances which flow from this source. It is to some few of the ills thus originating, as they affect us in domestic life, that I am now desirous of calling the attention of your readers. Where shall we find the man who may not see ample ground to deplore that we are disposed *practically* to deny truths which in *theory* we acknowledge? Faith has for its object the *whole* word of God; and we confess it to be the believer's privilege to walk with his Maker in the exercise of this heavenly principle, and,

by the power of God's Spirit, to mortify the *whole* body of sin. We also admit that they who content themselves with aiming at any thing short of this in practice, are too much strangers to their real state, and to the nature of that liberty wherewith Christ has promised to make his people free. But does our life correspond to our profession? How often do we see the characters of some valuable persons clouded, and the influence which they would otherwise so justly gain greatly counteracted, by comparatively small faults! We are feelingly awake to this fact in the case of our neighbours: but let us bring the matter home to our own bosoms.

It is a trite but important remark, that life is made up of a succession of little parts; and that each day derives its character from the prevailing ingredients in the multitude of little occurrences which accompany its flight: yet, alas! on retracing our own steps, in searching out our own hearts, we are disposed to rest satisfied with a very partial and limited survey. We fix upon some few scattered points of peculiar prominence, and, uniting them into a whole, sit down well pleased with the result; while the innumerable little shades, divisions, and inequalities, which have filled the intermediate space, are lost from the view. Thus do our fleeting hours leave behind them but a vague remembrance of the past; as a dream when one awaketh, the airy visions float faintly before the eye of memory. Self-love too steps in, and deceives us with her optical illusions. She points to a few bright spots scattered here and there on the surface of life, and, illuminating them with borrowed lustre, dazzles our sight. We yield ourselves the willing victims of her delusory powers, and make no efforts to discover the deception. But if we would know ourselves; if we desire to see our characters as they appear to our fellow-mortals and to our God; let us fol-

low ourselves through the successive hours of each day. Let us mark the habits and the tempers which fill up the moments as they pass; let us labour to discover (to use the words of the excellent Newton) whether "our professions, like that of too many whose sincerity charity would be unwilling to impeach, is not greatly blemished, notwithstanding our hopes and our occasional comforts, by the breaking forth of unsanctified tempers, and the indulgence of vain desires, anxious cares, and selfish purposes." Let us look back to the hours of freedom and of domestic privacy. Has no impatience, resentment, or repining, been permitted to sully the fair tenor of our course? Has a peevish spirit, a wearying anxiety about mere trifles, a capricious dissatisfaction with the minutiae of family arrangements, and a continual change of plans, never harassed our children or our dependants, and very sensibly tended, by their systematic recurrence, to lessen the aggregate sum of domestic peace? Have low suspicions and petty jealousies never, by being harboured within our bosoms, soured our temper? Has an unaccommodating, self-indulgent spirit never practically led us in any degree to forget the law of love to our neighbour?—Let us dwell upon these several heads in our daily private self-examinations; and, it is to be feared, although the shapes which these faults will respectively assume may vary with the varieties which exist in the natural constitutions and habits of the mind, and with local circumstances, that an impartial conscience will condemn very many of us, upon some one or more of these points.—Nor let us deceive ourselves by regarding them as of trivial importance. "Behold how great a matter a little fire kindleth!" This subject demands our most serious attention. Can we deny that it does so, when we call to mind the words of our Redeemer; "Be ye perfect, as your Father

which is in heaven is perfect.”— Can we persuade ourselves that we are labouring to live up to the spirit of this command; that we are guiltless in His eyes to whose view the most secret recesses of the heart are laid open, and who has himself declared that “for every idle word that men speak they shall give account;” if we are knowingly allowing ourselves in any one habit of sin, however small it may appear to our partial judgments? If we attempt to apologize for our conduct by pleading the constitutional infirmities of our temper, or the debilitating and agitating effects of ill-health, it is to be feared that we are but deluding our own hearts; that we are acting under the guidance of the author of all evil, and, in fact, are circumscribing the all-sufficient power of Divine Grace. Let us “judge ourselves, that we be not judged of the Lord.” Let us not seek to quiet our consciences by bringing forward excuses which will be swept away, as “the refuges of lies,” in the hour of death, and in the day of judgment.—Is any one disposed to think that the matter has been too strictly viewed? Let him beware lest he should at last too late discover that he is ruined, by having trusted in this point to the delusive reasonings of his own heart. Can we, with truth, affirm, that we labour to devote soul and body, every talent, every power, and every faculty, to Him who gave them; that we let our light shine before men to the praise of His grace; when we are habitually tolerating improprieties in our daily conduct which are contrary, to say the least, to the circumspection becoming our profession, which degrade the transforming power of religion in the eyes of the worldly-minded, and cast a snare and a rock of offence before the steps of those who look up to us to guide and strengthen them in their course to the heavenly Canaan? We are in our judgments firmly persuaded of the omnipresence of God; we believe

Christ. Observ. No. 148.

that the eyes of the Lord are in every place: yet, to our shame be it remembered, that the presence of a prince, a nobleman, a fellow-worm upon whom we depend, and whose favouring regards we would propitiate, will effectually smooth the ruffled brow, check the impatient word, and banish the rising emotion, while He “in whose favour is life” is little considered! We look back with slight compunction upon faults committed before the Judge of Heaven and Earth, the bare recollection of which would die our cheeks with blushes were we informed that some frail mortal had been privy to our conduct.

Oh that we could truly estimate the evil of sin in its own inherent nature, and our utter helplessness and frailty! We might then be induced to rely for strength upon Him who is “mighty to save.” Our spirit, our temper, our conversation, would then more uniformly evince that we live in the continual presence of our God. Under all the petty vexations and cross incidents to which a fallen race of beings are liable and the vicissitudes of each day may expose us, we should hear a voice going before us, and crying, “My grace is sufficient for thee.” Sinless perfection, it is true, we shall not attain while we are sojourners below the skies; but we are awfully deceiving ourselves, if we deem ourselves safe while we are habitually neglecting to pursue “whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.” Did we carry our views no farther than the present life, mere selfish motives might, one should have conceived, be sufficiently powerful to constrain us to assume an amiable deportment. But, alas! the words of the poet present but too just a picture of our sin and folly!

Domestic happiness, thou only bliss
Of Paradise, that hast survived the fall!

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Though few now taste thee unimpair'd and
 pure ;
 Or, tasting, long enjoy thee ; too infirm,
 Or too incautious, to preserve thy sweets
 Unmix'd with drops of butter, which neglect
 Or temper sheds into thy crystal cup

D—————.

To the Editor of the Christian Observer.

As the Christian Observer is read by many engaged in the Ministry, and also by several preparing for it, a paper may be occasionally admitted, with propriety, I conceive, exclusively with a view to their benefit. Of such a nature is the present. It contains a series of advices respecting the conduct proper to be pursued by a Minister of the Gospel, extracted from a very interesting Memoir of the late Mr. Meikle, author of "the Traveler," "Solitude sweetened," &c. &c. Your clerical readers will, I feel persuaded, anticipate edification from the production of that man, who, though never permitted to engage in their sacred office, could, when contemplating his views of it, use these memorable words : "As I feel a constant opposition in me to all that is holy and divine, I desire to be chained, as it were, by office, to religion ; and, by a close exercise therein and breathing after communion with God, to get, through his grace, the antipathy in my heart against what is good dispelled, as far as my militant state can allow of." In hopes that, at some period or other, God would accept his offers of service in the Gospel, Mr Meikle penned the subjoined very excellent maxims ; which, as his biographer informs us, not only show how conscientious he was in his views, but contain hints which may be profitable to those whom God has put into the ministry.

"Contract not much carnal acquaintance.

"Learn to be abused without becoming angry.

"Meddle not much with the affairs of this life.

"Argue coolly, and from conscience, not for victory.

"Affect not a show of sanctimony before men.

"Be not ashamed of piety in any company.

"Whatever else thou redest, read a double portion in the Scriptures of Truth.

"Shun familiarity with the men of the world, else celestial truth, as uttered by thee, will be contemned.

"Care not much about thy own reputation, so Truth and the Gospel suffer not.

"Learn daily more of Christ, and more of thyself, else thy other studies will profit little.

"Seek not great things for thyself ; seek not great approbation, great applause, great conveniences, or a great income : but seek great things for Christ ; seek to him great glory, many converts, and much fruits of righteousness.

"Consider the preciousness of souls, the value of salvation, the weight of the sacred charge, the terrors of the Almighty, the awful day of account, and thine own utter inability :—then shalt thou have no vain confidence, but depend on God alone.

"Please all men in the truth, but wound not the truth to please any.

"Set thy affections on things above ; so shall spiritual things be thy delight, and not thy burden.

"In company, always study to drop something for edification ; and so in a manner preach occasionally, as well as statedly.

"Be much with God in secret ; so shall God be with thee in public.

"See that the carriage of every one in thy family be a pattern to all observers, and not matter of reproach, to the joy of enemies.

"Let thy charge be continually on thy mind ; and not only pray with them in public, and from house to house, but carry them to the closet, and pray for them in private.

"Neglect not to visit them at all proper times, but especially embrace those golden opportunities, sickness and affliction.

"Have a fellow-feeling with the sufferings of all thy flock.

"Let thy conversation be uniform; and what thou preachest on the Sabbath, practise through the week.

"Not only press charity on the wealthy, but let thy example, according to thy power, show the way.

"Rather lend thine ear to reproaches than applauses: the first may let us see some foible or failing with which we are chargeable; but the last is very apt to kindle self-conceit, of which every one has enough.

"Act the Christian even in eating and drinking; and be not, when at a feast, though temperate at other times, a glutton or a winebibber.

"With respect to thy charge, consider that thou art made the steward of a family, and therefore must, seeing the great Master allows it, provide food for all; flesh for the strong, and milk for the weak. See that the worship of God be set up in all families, and performed twice a day; and that parents instruct their children in private prayer, to say grace at meat, and to keep the Sabbath. See that the rising generation under thy care grow in knowledge, and be well acquainted with the Scriptures. Be well acquainted with the knowledge and conversation of every one that is admitted to the Lord's table.

"Keep an exact list, or catalogue, of thy charge; who is pious or profligate, knowing or ignorant, in affluence or exigence, in health or sick; and read it often.

"Give a pleasant ear to the commendations of others, but always frown away the friend that would commend thee to thy face.

"Be sparing in producing specimens of thy learning, or criticisms

on the words in the original, especially before the unlearned; for a nice grammarian may be but a novice in the Gospel.

"In preaching, aim at God's glory and the good of souls; and then, without deviating from that rule, please all men as much as possible.

"Let thy sermons be always the fruit of much study and application; and never dare to serve God with that which cost thee nought.

"Never be bigoted to thine own opinions, or interpretations of particular texts, lest, in establishing them, thou be seeking after thine own fame; but if the thoughts of others be as orthodox and consonant to the analogy of faith, if it be necessary for peace's sake, acquiesce in them.

"Never show a fondness for new doctrines, which, among Christians, are little better than new gods among the Israelites; but contend earnestly for the faith once (and but once, because sufficiently) delivered to the saints in the Scriptures of Truth; and still walk in that way which, though very old, is very good."

That the perusal of these advices, Mr. Editor, may be accompanied with the same Divine Unction with which they seem to have been written, is the sincere wish of

An unworthy Labourer in the
Lord's vineyard,

EBORIENSIS.

To the Editor of the Christian Observer.

IN the Christian Observer for last January, "A COUNTRY CURATE" solicits information concerning the lawfulness of substituting other Lessons for those appointed to be read in churches. He quotes, from the present Bishop of Ely's primary Charge, that prelate's judicious and seasonable caution against this deviation from the Liturgy, contrasting it with the "*Admonition*" pre-

fixed to "the Second Part of the Homilies," where a change of Lessons, at the discretion of the officiating minister, is not only permitted, but encouraged.

Now "the Second Part of the Homilies" was "set out by the authority of Queen Elizabeth,"* in the year 1560,† but not sanctioned by Parliament: I conceive, therefore, that the "Admonition" appealed to by the "Country Curate," could in no respect supersede the Liturgy, which was sanctioned by the Act of Uniformity passed in the year 1559.‡ But, without any discussion of that question, it is most certain, that the "Admonition" cannot justify a departure from the present Liturgy, which was made a part of the law of the land by the Act of Uniformity passed in the year 1662. This statute (14 Car. II cap. iv. sect. 24) enacts, "that the several good laws and statutes of this realm, which have been formerly made, and are now in force, for the Uniformity of Prayer and Administration of the Sacraments within this realm of England, and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said book, entitled *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Psalter*

or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons," herein before mentioned to be joined and annexed to this act; and shall be applied, practised, and put in use for the punishing of all offences contrary to the said laws, with relation to the Book aforesaid, and to no other."

The penalties, which were denounced by the act of Elizabeth against a wilful non-conformity to the Liturgy of that day, are hereby denounced against a wilful non-conformity to the present Liturgy. These penalties, as they affect beneficed persons, are: for the first offence, forfeiture of a year's profit of all his preferment, with six months' imprisonment—for the second offence, a year's imprisonment and deprivation *ipso facto*—and, for the third offence, deprivation *ipso facto*, with imprisonment for life. The punishment of a person not beneficed, is, for the first offence, a year's imprisonment—for the second, imprisonment for life. See 1 Eliz. cap. ii. sect. 4—8.

Thus much may suffice for the *illegality* of the practice concerning which the "Country Curate" inquires. On its incompatibility with the solemn promises and engagement of the clergy, and on the bad consequences that might otherwise result from it in a religious and moral view, I forbear to insist at present.

A COUNTRY VICAR.

* Homilies, Oxford Edit. 1892, page 125.

† Bishop Tomline on Article xxxv.

‡ 1 Eliz. cap. ii.

MISCELLANEOUS.

To the Editor of the Christian Observer.

As a resident in the city of Oxford, I feel extremely desirous that the judicious advice of "RUSTICUS," which appeared in your highly esteemed Miscellany for December last should

receive its deserved attention from those to whom it is addressed; but I have little hope that the appeal will be productive of much improvement, unless the heads of Houses, the Proctors and Tutors of the respective col-

leges (who constitute the guardians and governors of all minors of their body) do resolve on measures similar to those adopted by their predecessors in office, as exhibited in the following copy of a folio bill, headed with the University Arms.

"At a General Meeting of the Vice-Chancellor, Heads of Houses, and Proctors of the University of Oxford, June 23d, 1701.

"Whereas, all undergraduates and minors whatsoever are strictly accountable, in all their matters of bargain and expense, to their respective tutors and governors; and ought not, by the laws and usages of this place, to be trusted or dealt with for any sum or thing exceeding five shillings in value, without the approbation of the said tutors and governors; and that, notwithstanding, several persons have of late presumed to trust and deal with young scholars, for very considerable sums of value, to the great detriment of many of them, and the insufferable affront to public discipline:

"These are straitly to charge and require all manner of persons, whether privileged or not privileged, of what trade or occupation soever, that, from the day of the date hereof, they do not buy, sell, trust, or bargain, with any undergraduate or minor whatsoever, that hath his residence or name in any college or hall in this University, for any sum or thing above the said value of five shillings, without the knowledge or express approbation of his tutor or governor respectively, under the penalty of being proceeded against (by disprivileging, discommoning, &c. according to the quality of the person, and nature of the offence) as a perturber of the peace and good government of this place.—We likewise further require and command all such as have trusted or dealt with undergraduates, without the knowledge of their respective tutors, beyond the value of five shillings aforesaid, that they

bring in true bills of all such credits and demands as are yet unpaid them, to the respective tutors or governors concerned, at or before the twenty-first day of July next after the date hereof, under the penalties aforesaid to be inflicted upon all such as shall neglect or refuse the same.

"*Roger Mander, Vice-Chancellor.*"

You are aware, sir, that young men are sent to the Universities from the age of sixteen to twenty years—a period of our lives which more especially requires the counsel and example of wisdom and experience, and not unfrequently the restraints of authority, to form a character of worth and usefulness. But it is much to be deplored, that youths, on their entrance at the University, are considered men, and gentlemen; and, without regard to the situation and circumstances of their parents, many of whom are far from affluent, they soon form an acquaintance with persons whose incomes far exceed their own, and whose style of expense they are led to rival. The consequence is, too often, that, from the facility of credit with the tradesmen, &c. they soon find themselves involved in extensive, unnecessary debts.—It is a painful task to me to enter into a detail of follies which some may term "the generous thoughtlessness of youth;" but, as a father, as a Christian, I feel myself impelled to relate a recent instance or two "of the growing expensiveness of a college education," with the hope that they may serve as a beacon to all whom it may concern.

The widow of a schoolmaster, whose numerous family obtained Royal patronage, was enabled, through the munificence of her benefactor, to send one of her sons to the University. The poor mother vainly hoped to see this beloved youth a respectable clergyman, and calculated that sixty or seventy pounds per annum, together with what he would receive from the foundation, would amply cover all

his expenses, and enable him to appear as a gentleman ; but, sad to tell ! after he had been at the University a little more than a twelve-month, it was found that he had contracted debts to the amount of six hundred pounds ! Her prospects were consequently blasted, and she was compelled to procure a subaltern's commission for him, and send him abroad, leaving his creditors unpaid.

Another instance of the baneful effects resulting from the expensive habits of the undergraduates, I have lately witnessed in the son of a clergyman who held a living of about four hundred pounds per annum, in Herefordshire. The young man, after taking his bachelor's degree, received ordination, and a curacy in Wales of eighty pounds a year, which was his whole income. While at college, his father had allowed him one hundred pounds a year, and he supposed that this allowance had covered all his expenses ; but before the young man had been at his curacy six months, he was arrested by his wine-merchant for one hundred and forty pounds. I read a letter from the worthy father on this distressing occasion ; stating, that it wrung him to the heart to see his only son on the eve of imprisonment ; and he with difficulty discharged the debt and costs. This was, however, but the beginning of his sorrows, for shortly afterwards the tailor was proceeding by law for the payment of upwards of an hundred pounds ; and finding there were more debts still, the distressed parent was advised to collect the whole of his son's bills, and agree to some method of liquidation. The aggregate amount of the debts was found to exceed eleven hundred pounds : among the items were, the confectioner's bill, nearly one hundred pounds, for dinners, desserts, &c. ; seventy pounds for watch-seals, rings, and broaches ; forty-five pounds for whips and spurs ; upwards of thirty pounds for perfumes

and soap ; and an immense bill for boots and shoes, having between thirty and forty pairs of boots with him. The father's letter to a person in Oxford concluded thus : " With many tears I state the thoughtless extravagance of my graceless son, which has compelled me to borrow a large sum of money from a friend ; but what I feel most severely is, it deprives me of the means of supporting my aged mother, which I have done for some years."

Surely, sir, such instances as these, of which I fear there are very many, loudly call for the immediate attention of every Head of a House in both Universities. Such a clergyman as this, must necessarily be in that pitiable situation described by " Rusticus," " if summoned to visit one of the poor of his flock, whose case calls for charitable assistance, when the recollection of bills unpaid, only contracted through extravagant habits, checks his benevolence, and he is reluctantly forced to say, ' Be ye warmed, or be ye clothed,' while he cannot give them those things which are needful to the body." To cure these evils, although it might be impracticable to resort to the law I have quoted above, yet surely much might yet be done : might not, for instance, some such expedient as this be adopted, namely, that the Vice-Chancellor, Heads of Houses, &c. should enact a law, that henceforth all persons dealing with members of the University should annually, or oftener, deliver an account to the tutors of their respective demands, that they may be regularly transmitted to the parents, with a view to their early and punctual discharge. Many of the young men, be it remembered, probably never before possessed ten pounds at one time, and have not been accustomed to habits of economy : when, therefore, they have the uncontrolled disposal of a large annual sum, not having learnt the value of money, it is too often dissipated in a very thought-

less and sinful manner: while, in addition to this, by the facility of credit, the inconsiderate youth is plunged into difficulties which prove inextricable. Many advantages, I think, would result from the adoption and steady enforcement of some such regulation. Not only would the money intended for the necessary college expenses be applied to that object, instead of being wasted on women, gigs, horses, &c.; but bodily health, and vigour of mind, would be preserved and strengthened; habits of industry, integrity, economy, and self-denial, would be formed and established: and these advantages would affect not only the individual and his immediate connections, but would extend themselves to every department of church and state.

PHILO PATRIA.

To the Editor of the Christian Observer.

Experto crede.

THE friends of true religion, and those of the Church of England in particular, are deeply indebted to your correspondent *Rusticus* for his paper, in a former Number, on the growing Expensiveness of a College Education. Having been myself a sufferer by the evils which he deplores; and having observed the pernicious consequences of them in many, besides myself; I am much rejoiced to find the subject discussed in the pages of the *Christian Observer*;—discussed, as it is by your correspondent, with the spirit of a gentleman, no less than with the affectionate piety of a sincere Christian.

As far as any reformation can be expected to originate with the undergraduates themselves, nothing, I think, can be added to the excellent remarks of "*Rusticus*." If they remain uninfluenced by his eloquent appeal to their hopes of future usefulness in the ministry; to the concern they must feel for the general interests of religion; to the deep but unavailing sorrow, the grievous but in-

evitable consequences, which will follow the habits of thoughtless extravagance in which they indulge; we must abandon the hope that they ever will spontaneously institute a new mode of conduct. But, admitting, as I do, the weight of these arguments, and happy as I am to add my testimony to that of "*Rusticus*," that there are many of our academical youth who recognise the authority of the *Christian Observer*; many who are anxious to regulate their conduct by the rules of the Bible; there still are circumstances which cause, in my mind, very serious doubts, whether these amiable delinquents are likely to set about the cure of their own malady; whether, for such a purpose, the voice of persuasion will have sufficient power, unaided by the arm of authority.

It is well known, that young men are sent to college at a very early age. The majority of freshmen are seventeen or eighteen years old; some younger. Add to this, that the investiture of the academical robe may almost be considered as the moment of emancipation from authority. For, although a conformity to certain rules is indispensable; although the Dean peremptorily requires the attendance of the undergraduate at chapel, and the Tutor at lectures; and although flagrant offences may subject him to severe punishment from the officers of the college or the university; still there are many, and not unimportant, parts of his conduct, left entirely to his own discretion. He may keep a horse, and a servant; he may give frequent and expensive entertainments; he may even avowedly neglect the proper studies of the place; and yet, conforming to the rules I have mentioned, and perhaps to some others of the same nature, he may not only escape censure, but be considered, to use the college phrase, "a regular man."

The conclusion, to which I am led by these facts, is the following—

and it is no less true because a hackneyed observation—either, that it would be advisable not to send our young men to college at so early an age ; or, that the authority of the tutor should be more exerted.

Your correspondent will perhaps tell me, that he is writing to young men who stand in no need of discipline ; who are influenced, in the main, by right principles ; and who only require to be reminded, that those principles should be brought into action. Be it so. And from hence I draw a very strong argument in favour of my position. If they, whose dispositions and general conduct are formed upon principles which constitute the surest preservative from evil, and the strongest incitement to good conduct, are betrayed into practices unworthy of their Christian profession ; how needful is it, that those who live not under the influence, nor, in fact, recognise the authority, of scriptural injunctions, should be restrained by compulsory means from practices which tend, not only to their own ruin, but, by their example, to that of others also ! Besides, if authority were used, who would be the first to give effect to its exertions ? They, no doubt, who know, by implication at least, from the records of infallible truth, the indispensable duty of submission to their superiors ; they, who have been instructed that they “ must needs be subject, not only for wrath, but also for conscience sake.” Others might comply with the injunction from a fear of the penal consequences of disobedience ; the Christian would do so from an approbation of its fitness and excellence, and from the habitual desire of his heart to conform in every particular with the will of God. If the standard of right conduct were thus erected, young men of this character, I doubt not, would be the very first to rally round it. Many of them probably have secret misgivings, if not serious regret, on

account of the practices we lament. But common example gives a sanction to them ; and the absence, to say the least, of all discouragement on the part of their superiors, adds incredibly to the force of that sanction. If the authority of their superiors were exerted in an opposite direction, they would, I am persuaded, find little difficulty in contending with the common example.

That the tutor of a college has it in his power greatly to curtail the expenses of his pupils, admits not of a doubt. At the college of which I am a member, the cook presumes not to send a dinner or supper to the rooms of any undergraduate, without the written permission of his tutor. This permission is rarely withheld, except as a punishment for recent irregularity. If a discretionary power of this nature is lodged, as it undoubtedly is, with the tutor, I appeal, sir, to the good sense of your readers, whether it be not a vain pretence that the restitution of stricter discipline in our universities is an impracticable measure.

It must also be allowed, that the undergraduate's bill is, in many cases, swelled to an enormous size, without any fault of his own, from the extravagant charges of the university tradesmen. These persons are subject to many bad debts from the members of the university ; and the method which they take to reimburse themselves is, notoriously, that of raising their prices to an exorbitant height. Is it not obvious that this evil might be much corrected, if the tutors of colleges resolutely refused to employ any tradesman who gave credit to the undergraduates beyond a certain amount ?

But, besides those to whom authority is entrusted, there are others who might contribute much to the removal of those abuses which form the subject of our present consideration. I speak principally of the Fellows of colleges resident in the university ; most of whom have

some acquaintance amongst the undergraduates. I must be allowed to express my opinion that many of these, men too, in many instances, who profess themselves the friends of religion, have shewn a lamentable tameness in this particular.—When I first went to college, I took with me letters of introduction to some members of the university, of unquestionable piety, and no inconsiderable rank in the republic of letters. They treated me with flattering marks of civility; and for a time perhaps my conduct gave me some claim to their regard. Soon, however, I was led into habits to which I am sure they could not be strangers, and which, I am equally sure, they could not approve. But they never expressed their disapprobation, and they continued to honour me with unaltered attention to the close of my academical life. Doubtless, this attention was well meant; and the kindness from which it flowed merits my warmest gratitude. But had that kindness shewn itself in earnest and friendly remonstrances on the impropriety of my conduct, I feel a strong persuasion that I should not be compelled, as I am, to reflect, with ineffectual sorrow, on the consumption of many pounds, and, which is of more awful importance, of many hours, in luxurious indulgence, and indolent or dissipated amusements.

May He, in whose hand are the hearts of all men, so dispose the hearts of the governours and other graduates of our universities, that they may watch over the young and inexperienced members, with sedulous and affectionate anxiety! And may He so incline the hearts of the young to habits of study, retirement, frugality, and devotion, that in those hallowed seats of science “true religion and useful learning may flourish and abound, and that there never may be wanting” from them “a supply of fit and able men, duly qualified to serve God both in church and state!”

URBANUS.

Christ. Observ. No. 148.

To the Editor of the Christian Observer.

THE respectable medium the Christian Observer offers for communication with the public, must be my apology for troubling the Editor with the annexed certificate for insertion: it is brought forward for no purpose of contention, but simply to serve the cause of justice.

You are no stranger to a spurious letter, inserted by Dr. Marsh in his Reply to Dr. Milner's *Strictures*, written in the assumed language of a Quaker, having a post mark upon it, which induced the Doctor to imagine that his correspondent resided at or near Abingdon, in Berkshire.—I am aware that the whole Society of Friends can hardly be responsible for the intemperance of a single member, if the fact were just as it has been represented to the public; but when there is the clearest evidence that there is not an individual of their persuasion in being, of the name affixed to the “Abingdon Letter,” and while Dr. Marsh, not content with bringing the subject forward in two publications, has continued to insist upon the correctness of his assertions, by public invitation to “all gentlemen who may doubt the authenticity of the Abingdon Letter to call upon him and see that letter, an examination of which will convince them that it is authentic;” we need not be surprised that respectable persons, resident in Berkshire and Oxfordshire, should show some anxiety to counteract the effect of such a delusion: for my own part, I confess, that I could hardly repress a smile at such a specimen of the Professor's ingenuity! The mere exhibition of a letter prove the authenticity of it!—The letter *must* be genuine—for here it is! Dangerous logic! To reason thus, would give currency to the grossest frauds, and render forgery as safe as well as profitable employment. Not a Bank-of-England note could be refused payment, however clumsily executed. True or false is out of the question—Here is the note, and that is

2 H

incontrovertible proof of its being genuine, and no forgery!

I am, &c.

AMICUS.

"We the undersigned, resident at the places respectively set against our names, do hereby certify that there is no person, professing with the people called Quakers, of the name of James Whiten, James Whitin, or James Whiting, in the neighbourhood of Abingdon, nor has been to our knowledge; and further, that we know of no person, in connection with the aforesaid Society, who bears either of the above names, in the counties of Berks or Oxon, or elsewhere.

"Robert Allen, Abingdon, Berks.
Jas Reynolds, Faringdon, ditto.
Cha. Reynolds, Faringdon, ditto.
Jere. Wallis, Abingdon, ditto.
Rich. Reynolds, Faringdon, ditto.
Thos. Skennir, Witney, Oxon.
Dan Rutter, Witney, ditto.
E. Swaine, Henley, ditto.
Joseph May, Henley, ditto."

ON THE PRINCIPLE OF EMULATION.

(Concluded from p. 150.)

WHEN we consider the great importance of a right management of the *temper* in the formation of the Christian character, it cannot be a matter of surprise that I should request the attention of your readers to a few remarks on that point, in closing this too-long-protracted discussion on the subject of Emulation. It must be owned, even where the object of Emulation is most legitimate, the motive for carrying it on most laudable, and the means wholly unexceptionable, that still it may be conducted in a very bad spirit. Joy at the failure of others, undue exultation at your own success, with the whole tribe of splenetic vapours at the prospect, or, under the immediate lash of disappointment, are the too ready and unfortunate associates

of the human mind in every pursuit which brings it into contact with others. Take the effects of that species of Emulation which is necessarily implied in what is (hatefully I was going to say, from its abuse,) denominated an *argument* between two persons. Let their argument, or call it the comparison of their ideas, take place upon one of the gravest points of the Christian religion. Let their honest motive be to acquire clear notions upon the subject, and so to glorify God.—Alas! how very soon will both motive and subject often change their complexion—"the gold become dim, the most fine gold be changed,"—beneath the sullying effects of a vain-glorious or a disappointed ambition. It began by "two friends going hand in hand in pursuit of truth:" it ends with "a duel in the form of a debate." The point of honour, in this case the prize of reasoning, is too precious to be resigned without a struggle on either side. And this perhaps makes an *argument* a more frequent and more fruitful source of contentions and rancorous feeling even than many games, where, under the same principle of Emulation, there is still a mixture of chance with skill in producing the event. The skill in these last is more easily resolved into habit, or palliated by fortuitous occurrences, than where the event wholly depends on the exercise of the reasoning faculty. And therefore, perhaps, even chess, though the most reasoning of all games, has not the production of so much rancour and ill blood to answer for, in a given time, as the unfortunate disputes, for instance, on the subject of Calvinism. Now it is the production of this contentious, this envious, this oftentimes malignant, and still oftener vain-glorious, temper, which has induced many sound writers on morality to proscribe the principle of Emulation from the allowed limits of human agency. Your excellent correspondent himself, in another paper, has enjoined a careful obser-

vation of the mind and temper of the pupil, before he be fully allowed the use of any species of game of competition; and the first dawnings of a quarrelsome or contentious spirit are to be the signal for laying aside the racket or the board. Truly enough, I am not surprised at these instruments of competition being so easily dismissed, when upon his own principles it was rather inconsistent to admit them at all; "a superiority" in such pursuits being almost literally "sought for its own sake." Nor, indeed, should I have any great objection to their being laid aside from such a cause, with this single variation from your correspondent's plan; that the pupil should be rather persuaded to lay them aside himself as dangerous to his own peace, than be forcibly deprived of them as a mere punishment for having misused them. From this latter measure, I own, I see much hazard lest an increasing fondness should result, which would appear at a more favourable opportunity.

But my principal difficulty in the affair lies here. After you have forbid your child the use of the bat, or the board, you must, *à fortiori*, according to a former observation, forbid him the use of his reasoning powers. And I must acknowledge my wonder that this plain conclusion never occurred to your correspondent, and to those who think with him on the subject, viz. that if games of competition are amusements scarcely ever to be entrusted with safety in children's hands, much less should the multifarious temptations of ordinary conversation be left without a guard and a check; which, in the case of many disputatious tempers would, even to the end of life, amount almost to a total prohibition to converse. In this case your correspondent will doubtless reply, Converse we must, argue we must; any prohibition to the contrary would be absurd: therefore rather warn your pupil of his natural temper; put him on his guard against his favourite propen-

sity; teach him "to be sober, and to watch unto prayer;" direct him to that source of instruction where alone he can learn to be "meek and lowly in heart;" and then send him forth, not with a padlock on his lips or a chain on his thoughts, but armed with the whole armour of God, and furnished with principles which can worthily influence his reason, or direct his speech.

Now, without any desire to advocate the cause of games of competition, it is extraordinary, nevertheless, that it should occur to me, to apply just this same mode of conduct and precaution to the *lesser* danger arising from their moderate use? The advocate for amusement would say, that children must be amused; that it is scarcely possible to devise games in which some mode of competition will not be found; and, that the warning beforehand where necessary (and where is it not?) will probably operate more salutarily, with the immediate opportunity of putting it into practice, than a bare removal of all possible temptation, as you vainly think, to an indefinite distance.

My motive in pursuing this train of reasoning will be easily anticipated to be that of applying it to the question of *educational* emulation. Here is a positive, a most important, a most indispensable end to be answered by the game, if you please so to call it, of competition. And will you despatch the principle out of existence, because the tempers to which it may lead, by abuse, are of a questionable or even of the worst kind? Will it not be the more discreet, more moderate, more scientific, and more salutary course to steer between the extremes:—not to inflame the temper of the pupil indeed by any refined and artificial appendages to the principle in question; on the contrary, to purify it as much as possible from every corrupting tendency; then to warn your pupil of the abuse to which, this in common with *every* principle of the human mind, is, through our natural

depravity, become liable; and, so to dismiss him, covered with every human and divine protection in your power, to the arena of useful and honourable combat.

But we are here again upon narrow and unfavourable ground. We are supposing emulation liable to produce all the ill tempers which your correspondent would charge upon it. We are supposing to the utmost limit of its dangers; without taking into the account the power it possesses of an opposite kind; the tendency which unquestionably resides in it to rectify its own abuses.

The effect of Emulation in correcting those very feelings of pride which, it was admitted, might sometimes give birth to it, has been already noticed. And, however paradoxical it may appear, I have no difficulty in affirming, that its operation forward upon its own effects, will be eventually as beneficial as we have proved its operation backward on its cause to be.—the temper which it may for a time excite, it will itself provide the means of ultimately extinguishing——A well-regulated school upon the principles of Emulation (not where beating and boxing, and pulling the hair, and spitting in the face of the unsuccessful candidate are privileges allowed to the conqueror, as we have *heard* is the case in some Lancastrian schools) affords, I strongly believe, one of the best cures that exist, for the very obliquity of temper complained of. Grant that some sour looks and spiteful wishes glance across the brow of the disappointed youth, upon the first few unsuccessful trials of his skill; how soon does he learn that the indulgence of these feelings is no ready road either to success in future, or to the favour of his master or his competitors in school? Perhaps another experiment, by its success, dispels, with an unexpected gleam, the gathering clouds: and the quick alternations of fortune soon leave but little space either for brooding over the mortifications of failure,

or exulting in the triumphs of victory. In classes of any magnitude, personal competition is of necessity wholly lost in a general struggle for the highest place. The pupil is soon made to feel that for his approximation to the top of his class, or his distance from it, he is mainly dependent on his own conduct. To attain it, he readily excuses in another the effort which he had the moment before made himself. He even learns to sympathize with his fellow in a failure of which he has felt the smart. Often will you see in such contests the most amiable traits of disinterested generosity; and even one competitor assisting another to attain that eminence, with which both have learnt to associate the rewards of diligence and the approbation of the master. In contests of a higher order, other emotions prevail equally destructive of the low feelings of a petty jealousy. In university-examinations, the solemnity of the preparation, the gaze of spectators, the importance of the prize, and the future consequences of the award, all seem to carry the mind beyond itself, and to produce more than half the purifying effect attributed by Aristotle to tragedy itself. The mortal combatants learn a mutual feeling, and embrace in common danger. If some extraordinary cases of sturdiness or spleen occur, which are sure to be noticed and scouted, I believe the examination-room to be, on the other hand, a scene where the noblest feelings of a reciprocal regard have been called into exercise. And whilst on this subject “we speak that we do know, and testify that we have seen,” the reader, perhaps, will be better pleased by a more authentic testimony to the same effect, contained in your own pages, Mr. Editor, in the able character of the late venerable and ever-lamented Dr. Jowett of Cambridge.

“In mathematical pursuits, and in subjects of natural philosophy, though these two friends” (the late

Professor of Civil Law and the venerable the Dean of Carlisle) "were of the same academical year, and for some time likely to have been competitors for the University-honours at degree time, they constantly read together, afforded mutual assistance to each other, and always communicated the respective progress they were making, without the least reserve or jealousy." *Christian Observer* for December, 1813. p. 822.—

I will not amuse myself, sir, with imagining the vain attempts of your correspondent to throw aside this *solitary* instance of a good-tempered Emulation; nor the regret I might suppose him to feel that he should have rested the proof of the possibility of his Anti-Emulation schemes on a *solitary* instance of success. I will rather allow him *many* instances of success in education conducted, as he *fancies*, without the aid of Emulation. I will keep my own *knowledge* of the temper in which open and avowed Emulation *may* be conducted, to myself. I will "argue the question on abstract grounds;" and I will undertake to maintain, that an education conducted to the exclusion of the ordinary modes of Emulation, with any given number down to one alone, as the subject of the experiment, shall be more likely to excite, and be less calculated to reduce, an ungracious and selfish temper, than the same education *conducted by the same person*, only through the medium of a sensible, moderate, and well-regulated spirit of Emulation.

But, sir, perhaps happily for myself, I am arrived at that point when I have a fair excuse, or rather an urgent call, for closing my observations; and, after alarming your readers, by the threat of a long train of "abstract reasoning," to prove a very plain practical point, I shall now agreeably surprise them, by referring to what has been already alleged; fully assured that the utmost strength of my humble arguments in favour of the Principle of Emulation has been already put

forth; and that, if further reasonings are required to defend it, they must be sought from some abler champion of the cause. Here, therefore, I beg leave to withdraw myself from your further attention; only trusting, whatever my execution of the argument I have undertaken against your able and valuable correspondent may have been, my motive in it will not be misconstrued. Considering the plans of education proposed by Dr. Bell and Mr. Lancaster to be really one of the greatest blessings which, in these later years, God has vouchsafed to our favourite isle; and viewing the Principle of Emulation as the main stay and distinguishing characteristic of these plans; how should it have been possible for me to have felt or expressed myself less strongly than I have? Deeply interested myself in the success of no very insignificant establishment on the footing of these plans; looking earnestly for an improvement in the minds and moral dispositions of the children, as an object of greater importance than even their attainments in learning; and entertaining the most sanguine expectations of success in this very particular from those plans, beyond all others ever devised by the wit of man; how must I be alarmed by the strong forebodings of your vigorous page on the issue of these hopes!—Could I have been convinced that Emulation were in itself a corrupt and unholy principle of action, I should as soon expect success from an education of which that was the basis, as I should from schools which, like the Spartan, encouraged theft and simulation. Did I not believe the most vigorous pursuit of Emulation was consistent with the highest degrees of Divine grace in the heart, and capable of being turned, even in ordinary studies, "to the praise and glory of God," I should strongly hesitate as to its lawfulness at all. And finally, did I not see in practice the most noble, generous, and high-conditioned fruits both of private and public benevolence, spring from

the soil of well-regulated Emulation; and even the same pursuit upheld after the most remarkable changes of mind in individuals, without any apparent consciousness of guilt in their proceedings; I should be more disposed to question the ground on which I am standing. If firm at all, sir, it should be made to feel so. A question involving so many interests, and affecting the fate of almost the whole rising generation, should not be left at large; nor the exertions now making in that cause be suffered to continue, if they are mischievous, or be discouraged if beneficial. The question is, indeed, now fully at issue. Many years cannot revolve over our heads, should it please God to leave us the space of ground we now occupy for the experiment, before its success will be most amply tried. According as the succeeding generation shall have been actually improved, or deteriorated in disposition, so I shall be

bold to claim the argument as my own, or concede it to your correspondent. In the meantime, wishing most heartily that no objects of Emulation may be proposed to us, but the very highest and most beneficial to man; no motive enforced, but the glory of God and obedience to his will; no temper inculcated, but that of "peace on earth and good will towards men;" I shall conclude, by pointing at once our prayers and our endeavours towards that bright eminence which can alone justify all means by which it shall have been obtained,—the eminence of true holiness, leading, through the merits of a Redeemer, to the very throne itself of God. "Here is honour worthy our ambition; honour, after which we all are invited to aspire; which all may obtain, who strive worthily and lawfully; and of which, when once obtained, nothing can ever deprive the possessors."*

VINDEK.

* Horne on the 113th Psalm.

REVIEW OF NEW PUBLICATIONS.

Remarks on Prisons. BY STEVENSON MACGILL, D. D. Minister of the Trone Church of Glasgow. Glasgow. ———. London, Longman. pp. 79.

IN the month of May, 1809, we had occasion to review a valuable work by Dr. Macgill, entitled, "Considerations addressed to a young Clergyman; or some Trials of Principle and Character, which may arise in the Course of his Ministry;" and we ventured to express a strong wish that it might be read by every clergyman in the kingdom. We feel nearly as strong a desire that the tract now before us may go into the hands of every

Member of both Houses of the Legislature. The state of our gaols is a subject which has attracted much less than it ought to have done of the public attention. We have been distinguished of late by improvements in almost every branch of our internal polity, and by an excursive benevolence which has known no bounds but the limits of the globe; while the vice and the wretchedness which are still found united within the walls of too many of our prisons, have either been wholly overlooked, or, when dragged into notice by the indignant feelings of some benevolent individual, have often only served to excite a sentiment of hope-

less regret. In a variety of instances, indeed, much has been done to realize the philanthropic designs of a Howard; but in many of our prison-houses, the evils of our ancient system remain in a great measure unredressed.

"How surprising is it," observes our author, "that amongst a people so just and humane as the British, those objects should have received so little public attention. The evils existing in our prisons, the benevolent Howard, many years ago, laid open, in plain and moderate language, yet in a manner fitted deeply to affect the mind. In many places he excited attention, and great improvements were made. But in many places also, and in places where attention might chiefly have been expected, little has been done, and the most flagrant abuses continue to exist. In London, the seat of government, and where, from the number and character of the prisoners, it is of the first importance, not only to individuals, but to the nation, that the state of prisons should be made an object of regular and systematic attention, evils of the worst nature continue to prevail. Who could have thought, that, after all his labours, Howard should have had to record, in his last publication, such facts as the following? 'Newgate--No alteration! In three or four rooms, there were near one hundred and fifty women crowded together, many young creatures with the old and hardened, some of whom had been confined upwards of two years; on the men's side, likewise, there were many boys of twelve or fourteen years of age, some almost naked. In the men's infirmary, there were only seven iron bedsteads; and, at my last visit, there being twenty sick, some of them naked, and with sores, in a miserable condition, lay on the floor, with only a rug. There were four sick in the infirmary for women, which is only fifteen feet and a half by twelve, has but one window, and no bedsteads, sewers offensive, prisons not white-washed.' The Fleet, the King's Bench, and many others of the principal prisons, he marks in like manner, with the emphatic words 'no alteration!' I believe that several alterations have been made since that period; but how few are yet in that state which justice, humanity, religion, and enlightened policy, would dictate! At present, I consider the subject with a view to the Health of the prisoners. And is, even now, that object attended to in Newgate, for example, as might be expected in one of the first prisons of the capital of such a kingdom as Britain? Unless it be greatly changed since I had an opportunity of visit-

ing it, about three years ago, the accommodation for debtors and for females is deplorable. In the account given of it in the Picture of London, where mention is made of some important improvements, during the Sheriffalty of Messrs. Smith and Phillips, we find still the following facts: 'The rooms (for debtors) are twenty-three feet by fifteen; the number of inhabitants, is from twelve to twenty in each room. The debtors' side contains, sometimes, three hundred; and, for this number, a court is provided of fifty by thirty two feet. In four other yards, felons are lodged, and in another, women felons; a wretched place, in which, in three wards, are sometimes kept upwards of one hundred women." pp. 17-19.

As a farther illustration of our author's remark, we will here insert an extract of a letter addressed to the Lord Mayor of London, by the benevolent Mr. James Neild, on the 11th Dec. 1804.

"It is now more than three years since I made my first report to the Lord Mayor and the Court of Aldermen, of the state of the Borough Compter. A Committee was appointed to inspect it. The windows were repaired and glazed: it was white-washed and swept. This being all the improvement it has received, permit me to trespass on your Lordship's patience, and that of the honourable Court, whilst I describe its present state.

"Sir Watkin Lewes, as Bailiff of the Borough, is, I presume, the keeper. His deputy, John Bullevant, has no salary. This prison extends its jurisdiction over five parishes. Men and women debtors have one small court-yard, about nineteen feet square; and they appear to me at all times to associate together. They have nothing but the dirty boards to sleep upon. No bedding, or even straw allowed. No fire, even in this cold and damp season. No medical assistance in sickness. No religious attentions whatever. The few remaining boards in the men-debtors' room (mentioned in my former report) are now taken away, as are the

joists on which they were laid. The room is useless; the floor is earth. Neither mops, brooms, nor pails are allowed, to keep the prison clean. Soap or towels are not afforded to the prisoners; so that a man may for a debt of one guinea, remain in this wretched place forty days, without once taking off his clothes, or washing his hands and face.

"Permit me now, my Lord, to submit to your consideration the allowance to this prison. It is a two-penny loaf a day; weight, March 10, 1801, six ounces! and December 7, 1804, eight ounces. This scanty provision, without any nutritious liquor, only water, is not sufficient to support the cravings of nature; and the prisoner at his discharge may be fit for an hospital, but he cannot be fit for labour."

"What shall I say to a system still continued, though respectfully submitted to the Court more than three years ago? I am informed, there has been no resident Alderman in this ward for many years, which may in some measure account for the total neglect of this miserable place."

"No inquiry ever appears to be made about the state of this prison; and there being no resident Magistrate, the cries of the miserable never reach that Court where distress seldom supplicates in vain." "Forgot by the City—out of reach of being heard—it seems a wretched cast-off, and may be numbered among the worst prisons in the kingdom."

When Mr. Neild visited this prison again in 1807, he found things precisely in the same state—men and women associating together; no allowance of coals, nor of kettles or saucepans to cook provisions; no mops, brooms, or pails to keep the prison clean; no bedsteads, bedding, or even straw to lie upon; debtors obliged to sleep on the dirty boards in their clothes; in short, the distress and wretchedness extreme.

It is with the utmost satisfaction

we hail, as the harbinger of a new and better order of things in this important department of public discipline, the appointment of a Committee of the House of Commons, on the motion of Mr. Eden, to examine into the state of our gaols, with a view to their effectual reform. We particularly recommend the work before us to the attention of that gentleman and his Parliamentary Associates in this beneficent pursuit.

The justifiable ends of a prison, Dr. Macgill conceives to be, and we think rightly, "to keep in custody the accused, till the period of their trial; to keep in custody the condemned, till the sentence of the law be executed; and, lastly, to punish by confinement, particular offences." To confine a person on the mere accusation of guilt is, unquestionably, a grievous hardship, which can only be justified by the necessity of the case, and which should therefore be softened as far as is consistent with the object of security. On no account ought he to be placed on a level, as to treatment, with convicted criminals, or forced into their society. In the case of persons condemned and kept in confinement till the sentence be executed, their imprisonment may justly be accompanied by circumstances of degradation and personal hardship; but then these should be clearly implied in the nature of their punishment, and should in no instance be inflicted arbitrarily, but should follow from the unambiguous denunciation of the law. And this observation applies with equal force to the case of persons whose direct punishment is the privation of liberty. The sentence of the Judge should specify the accompanying circumstances of rigour, and if any farther evils, from whatever cause arising, should be superadded, they must be regarded as inhuman and unjust.

The remarks of Dr. Macgill on confinement for debt are equally sound. The only just grounds he assigns for it, are either to prevent

the debtor from leaving the country until he shall have rendered an account of his estate, and his conduct has been examined; or to punish fraud or any other criminal action of which he may have been guilty. When confinement seems necessary, attention should be paid to the suitable accommodation of the person confined; and after he has made a fair surrender of his property, his creditors should no longer have any power over his person. Negligence, profligacy, or fraud, should indeed be punished; but then it should be punished after trial, and according to the judge's sentence. The honest and unfortunate would then be protected from cruelty, and no longer confounded with the gambling speculator, the profligate spendthrift, or the unprincipled swindler.

Prisons, therefore, may be considered under two views; as confinement for *security*, and *confinement for punishment*. In many prisons these two objects are united. In others they are kept distinct; those appropriated to the latter object exclusively being called Houses of Correction. Many of Dr. Macgill's observations are applicable to both descriptions. His thoughts, however, are chiefly directed to the consideration of the first.

1. The design for which prisons are erected, is to secure the person of the prisoners. The harsh means formerly employed for this purpose, of dark and deep dungeons, iron chains and bolts, rivetting prisoners to the ground, &c. are either entirely abolished, or used less frequently. By a proper plan of building, indeed, even irons may be rendered wholly unnecessary, except when prisoners are riotous; and surely, unless they are really necessary, they should never be resorted to as a means of security. To put in irons persons who have not been condemned, is peculiarly cruel and unjust.

2. It is no part of the punishment designed for prisoners, that they should suffer from disease; that

their strength should be wasted, or their constitution undermined by sickness; or that their future lives, if not cut short, as they sometimes are, should be embittered by pain and debility, and by their necessary consequences, poverty and wretchedness. Yet, from the construction and management of our prisons, such have been the dreadful effects flowing from confinement in too many instances. Our feelings revolt from such treatment even of the guilty, how much more when it becomes, as it possibly may, the portion of the innocent and unfortunate! Every consideration of justice and humanity imperiously demands that this evil should be remedied; and that, in the situation, arrangement, and management of prisons, such attention should be paid to the *air, exercise, cleanliness* and *diet* of the prisoners, as shall afford a fair security against its fatal effects. On all these points Dr. Macgill makes many valuable observations, of which we can trace but a very faint outline. The situation selected for a prison, should be airy and dry; if near a great town, on that side of it from which the air and smoke of the town will generally be blown away. A spot near a river or running brook is desirable. The prison should be so constructed, as to allow the fullest possible benefit of fresh and wholesome air. This is necessary to preserve health, recover the sick, and check infection. The rooms of the prisoners should be on the second floor, and should enjoy, as indeed every corner of the prison should, the means of free ventilation. A convenient space should be annexed for exercise, where females, and, if possible, the debtors, the accused, and the condemned, should be kept distinct; which might be effected either by having several separate courts, or by allotting different hours of the day for the exercise of the different classes of prisoners. If this separation be not rigidly maintained, the most injurious effects may be expected

to follow to the moral interests of the prisoners. To secure cleanliness both as it respects the persons of the prisoners and the prisons, is of the highest importance. The rooms and furniture should be of a kind which may easily be kept clean, and may afford little harbour for dust or vermin. The prison should be well supplied with water; each court having a pump-well and a bath, with a wash-house and boiler attached to it. Every prisoner should be obliged to keep his person and apparel clean and neat: each room should be frequently washed, and twice in the year white-washed: the courts should be washed more than once every day, which would greatly freshen the air throughout the prison; and the straw of the beds, and the bed linen, should be shifted at stated times. "The habit of cleanliness is not only conducive to health, but to decency, order, diligence, and good manners. This is confirmed by the remark of Capt. Cook, who declared, 'that such men as he could induce to be more cleanly than they were disposed to be of themselves, became at the same time more sober, more orderly, and more attentive to their duty.'" p. 17.

In the same spirit are some excellent remarks of our author, on the state of "those wretched hovels which the labouring classes in great towns are obliged frequently to inhabit."

"Pent up in the narrowest and dirtiest lanes; in houses, damp, confined, airless, crowded and huddled together, more like places for cattle than for men; they breathe a foul and putrid air, and lose all spirit and desire for cleanliness, decency, and order. The effect of such circumstances, not only on the health and comfort, but morals and character of the people, is great. Those habits of decent neatness, so important, not only to comfort, but to dignity of mind, and a maintenance of character, are lost; because the opportunity of forming or maintaining them, is not given. The woman loses the desire to please, and sinks into a slattern. Home affords few inducements to the husband, after the labours of the day.

His family presents a scene of filth and disorder; spiritless and unhappy, he is tempted to seek abroad, the comfort which his own dwelling cannot give; and habits of drinking, not unfrequently complete the wretchedness of his condition. If such be the effect on the parents, need I enlarge on what must be the state and character of the children! Can it be inconsistent with the liberty of the subject, or the rights of private property, to guard against such evils? To fix, for example, a certain width for the streets, and lanes, and passages of a town, within which they shall not be contracted; to oblige proprietors to set apart places for dunghills, and means for carrying off stagnant water, from the houses they let, according to their number and population; and to appoint rules for keeping clean, not only the larger streets, but the narrowest lanes and corners of the city. These might all be objects of public police; and few objects, I am persuaded, would produce a greater effect on the comfort, health, and manners of the people." pp. 11, 12.

Dr. Macgill condemns the plan of giving to prisoners their allowance for food in money, as pregnant with a variety of evils. Their food, he conceives, should be distributed to them from a general kitchen, according to fixed rules; and that such a plan is both practicable and highly beneficial, he proves from the examples of the poor-houses, infirmaries, and houses of correction of Glasgow and many other places. No complaint has there been made either of the quantity or quality of the food, or of the difficulty of excluding spirituous liquors, and the consequent disorders. This plan, if not pursued with all prisoners, which our author thinks, and we think with him, ought to be done, might at least be pursued with such as are maintained at the public expense, which would produce much good and obviate much evil.

3. We now come to Dr. Macgill's remarks on the attention which should be paid, in the construction and management of prisons, to the moral and religious interests of the prisoners. In the first place, justice, and the ends of good government seem to require, not

only that a distinction should be made in the treatment of different classes of criminals, but that their indiscriminate association should be carefully prevented. The end of our public institutions should be, to reclaim men from vice and to promote virtue. They are dreadfully perverted when they become means of corruption and nurseries of profligacy. Such, however, is the case when all descriptions of persons, from the honest debtor, and the young, perhaps innocent and only suspected, prisoner, to the criminal hardened in transgression, the profligate and ingenious villain, and the shameless and abandoned prostitute, are not only permitted to associate indiscriminately, but often made to sleep in the same apartments, nay, in the same beds. Every rising hope of penitence and amendment is thus crushed, and the mind becomes more thoroughly corrupted, and more determined on vicious pursuits. In the prisons even of the metropolis, crowds, particularly of females, are huddled together in the same room without distinction. Those who only had commenced the career of vice are abandoned to society in which every virtuous principle is laughed to scorn: their minds are polluted with indecency: new arts of iniquity are taught them, and new temptations presented to them. They issue from prison a thousand times more depraved than they entered it.

But examples of this kind are not confined to the capital.

"In Scotland, justly distinguished for the purity of its principles, and the excellence of its public institutions, still less attention has been paid to the condition of unhappy prisoners than in England. In a prison belonging to this country, a friend of mine informed me, he saw, during the last year, ten women confined in one room, where were only two beds. Among these women, was one of a respectable character, confined for debt.* The rest were gene-

rally of a profligate description, and one was a criminal, condemned to transportation, but remaining in prison, on account of a loathsome disease. Here there was a woman, comparatively respectable, compelled not only to associate with profligate characters, but to sleep with four in the same bed, one of them a convicted criminal, whose body was almost in a state of putrefaction!

"In a prison, not distinguished for negligence, I have myself seen three boys, the oldest not more than fourteen years of age, confined, for a long period, in the same room with two hackneyed criminals, who had been tried, convicted, and sentenced to transportation. What rendered the case of these children more afflicting, they had not been found guilty of any offence; they were only waiting for their trial." pp. 33, 34.

To remedy the unspeakable evils arising from this source, our author proposes that prisons shall be constructed of sufficient dimensions to admit of a proper classification of prisoners; and if any city or county should neglect their obvious duty in this respect, the law should compel their attention to it. Not only should there be separate divisions for different descriptions of criminals, but every prisoner ought to have a sleeping-room allotted to himself, to which he might, during the day, at all times retire. Persons imprisoned for a short time for misdemeanors, might be confined entirely to their own rooms, which would preserve them from the general infection of the prison, and dispose them to sober thought. Dr. Macgill adds,—

"Every prisoner, at his first imprisonment, should be confined entirely, for some period, to the room allotted for him. This would enable the jailor and superintendent of the prison, to form some estimate of his condition, and to determine with propriety the class to which he should be assigned. It would remove also the criminal, for a period, from the corrupting influence of his companions in vice. The silence and retirement of his cell would dispose him to serious reflection, and afford leisure and opportunity for indulging it. At such a season, and in such circumstances, he might recall the events of his life, and the consequences of his crimes; compare his days of peace with his present fallen state; carry forward his views to the future consequences of sin; remember the invitation to the

* In England there is now by law an entire separation of debtors from felons, in every gaol in the kingdom.

chief of sinners; and, with a full and overflowing heart, 'arise,' like the returning prodigal, 'to go unto his father.' Such have been the effects of seasonable correction, joined to the silence and retirement of solitude, and why may they not also be felt in silence and retirement by the lonely prisoner?" pp. 36, 37.

This solitary confinement, however, should not be of long duration; for when too much protracted, it tends to produce dejection or sullenness. Persons of a more sober character may be permitted to meet at stated hours; but the generality of prisoners should be allowed to associate only in the place allotted for work, or in that allotted for exercise. It would then be easy to superintend them, and one of the jailors should always be present. A respectable female should be placed over the female ward.

Dr. Macgill proceeds to remark, that prisons should be so constructed as to afford opportunities for employment, and encouragement for industry; and on this subject his suggestions are very valuable. They are founded on the nature of man, and are fully sanctioned by experience. The outline of his plan is this:—

"Appropriate to the criminals, the same hours of labour which a sober workman voluntarily assigns to himself. Be at pains to find those kinds of work which are both profitable and suited to the skill of individuals; and where skill in useful arts is wanting, let it be taught. Open an account for every criminal, and let him know, that, after deducting the expense of his maintenance, the whole profits of his labour are his own. Finally, let every convicted criminal know, that he must remain in confinement, till he has paid, by his labour, the expense of his maintenance. By such means, the most powerful inducements to industry are presented: inducements of a rational kind, and similar to those which are presented in ordinary life; the hopes of gain, the inconvenience of debt, the certainty of advantage proportioned to present exertions. Thus labour is voluntarily and cheerfully performed, habits of industry are encouraged, and expense to the public is saved, while some wealth is acquired, and the sweets of sober industry are experienced by the criminals." pp. 42, 43.

He further proposes, that suitable rewards should be conferred on the industrious, and that those rewards should be connected as much as possible with their families.

"Draw forth and keep alive, their domestic affections; let the parent see his offspring occasionally, benefiting in the fruits of that employment which you encourage; and convey to his family, with regular attention, that assistance which his labour has been enabled to procure. You will thus soften and humanize his heart; you will inspire or keep alive those strong affections, which form the most powerful incitements to exertion and diligence. His gratitude for the attentions which you pay to those who are dear to him, will increase your influence, and give new force to your counsels. And he will experience inward satisfaction, from the consciousness that he has been enabled, in the midst of all the evils of his condition, to discharge, in some degree, the part of a parent, and to alleviate those distresses which his misconduct or misfortunes have occasioned to those objects, who looked up to him for protection. Domestic affections, very hardened persons are often observed occasionally to feel. And though sensuality and profligacy tend to deaden and destroy them, yet, sometimes in the season of reflection and retirement, and particularly in situations where vicious habits cannot be indulged, the strong feelings of a parent have been seen, when scarcely any other sentiment seemed capable of moving him, to overpower almost wholly the wretched criminal." pp. 45, 46.

On the means of excluding vice and disorder from prisons, the views of our author are equally sound and practical. Although it is above all things necessary that drunkenness should be excluded from prisons, yet in many cases the men whose duty it is to restrain have an interest in encouraging excesses; the profit of the gaoler being in proportion to the sale of liquors, and this in direct opposition to the spirit and intention of the Act of Parliament; which, however, is so loosely framed, that it depends on the pleasure of the justices whether it shall be enforced or not. After illustrating, by some curious facts, the evils of the present system, Dr. Macgill proposes that the prohibition to sell liquors in

prison should be made absolute and universal, and should extend not only to gaolers, but to all persons whatsoever; and that no strong liquor of any kind should be allowed to any prisoner, except such as may be distributed by appointment, and at the expense of the public, with his food. Thus, and thus alone, can the many dreadful evils arising from this source be effectually prevented; and by this system the prevention becomes easy; the opportunity and excuse for abuse is taken away; and, if abuses should occur, they are easily detected.—Dr. Macgill proposes also the complete suppression of gaming, and the discouragement of coarse and noisy mirth.

The next point to which Dr. Macgill adverts, as connected with the moral and religious interests of the prisoners, is that of furnishing the prisoners with the means of enjoying the blessing of Divine Ordinances and religious instruction. "They, of all classes of men, require the benefit of religious ordinances and instruction, whether you view them as unfortunate or criminal, as involved in calamity or as under the power of ignorance, error, and depravity."

"When we consider the temporal evils of a state of ignorance and depravity, the importance of religion and virtue to the present happiness of individuals and of nations, we may perceive strong motives for spreading and maintaining among men of every class, the knowledge and the power of the Gospel. But when we look forward to eternity; consider the future consequences of sin, the salvation provided by God, and by means of such infinite magnitude, the accumulated evil which may be incurred, the perfection and the bliss which may be obtained; and with these consider the spirit and the character required in the followers of Him who came to save the lost, and call sinners to repentance; we must feel the obligation of furnishing to unfortunate prisoners, the blessings of religious ordinances and instruction, to be of the first importance, enforced by every consideration which is most sacred in the estimation of Christians." p. 61.

The recommendations of our au-

thor on this important point are peculiarly deserving of attention. The minister appointed to instruct them must labour, not only in public but in private, to convey some idea of the first truths and obligations of religion to minds sunk in gross ignorance and stupified by vice; to soften the hardened heart; to awaken the dormant faculties; to exercise the conscience to discern good and evil; to warm and cherish into life better principles and better hopes; to excite the feeling and the prayer of penitence; and to open their minds to the awful yet affecting views of the Gospel. To this end a judicious selection of books would be greatly instrumental. Every room should be furnished with a Bible, and with tracts calculated to interest and inform the mind.

"With many of these," he adds, "we are happily furnished, beyond most other nations, through the pious and benevolent labours of persons distinguished for literature and talents, but who have not thought it an unworthy employment of their powers, to condescend, like their great Master, to the instruction of the humble. Such are many of the works of Baxter, of Watts, and of Doddridge. Such, also, are some of the works of many excellent persons in the present day. The works of Miss More, in this view, ought particularly to be mentioned; who, in that valuable collection, called the Cheap Repository, has blended instruction with entertainment; and in such a manner, as is intelligible and interesting to the poor and illiterate, yet, may please and improve the most enlightened and refined." p. 67.

Dr. Macgill concludes this head with some valuable observations on the importance of *order* and equitable discipline; directed by wise and known rules, in the conduct of prisons; and he exemplifies his own views on this subject by transcribing a part of the rules of the county gaols of Lancaster and Berks, which appear to be very admirably framed. The best plans, however, will prove unavailing without a constant and vigilant superintendence. Much will depend on the judicious choice of a head gaoler and his servants.

Opportunities must often arise of eluding the vigilance of magistrates; and opportunities of doing good must also frequently occur to such persons. The very manner and example of a good man are calculated to operate beneficially on the most hardened. Persons of sobriety, integrity, fortitude, prudence, and intelligence, joined to a humane and religious spirit, should therefore be selected for this important office. And to facilitate such appointments, the odium attached to keepers of prisons should be removed; the very name of gaoler should be changed for that of governor; respectable salaries should be annexed to this office, and indeed to all the offices; and fees of every kind should be abolished. A superintendence of a still higher nature must, however, be provided, in order to prevent abuses, and secure the good management of prisons; and this superintendence must be vigilant and regular. In addition to the watchful inspection of the magistrates themselves, Dr. Macgill proposes that they should appoint an inspector, without a salary, whose reward should be the confidence of his fellow-citizens, and the opportunity afforded him of doing good; and whose duty it should be to visit the prison at all hours, and to inspect every part of its œconomy. Besides this, there may be a yearly list of thirty or forty visitors; one of whom, in turn, shall visit the prison every day, and mark his report in a book provided for the purpose; and on each Saturday the seven visitors of the week may meet the inspector, for the purpose of conferring on the reports of the week, and taking such measures as circumstances may require. The trouble attending this plan would be small, excepting to the inspector; but we agree, with Dr. Macgill, that many excellent men might be found in every city and county in Britain both able and willing to undertake the task. In Glasgow plans of a similar nature

are regularly carried on; "nor have active and benevolent citizens ever been wanting to accomplish them with ability and success."

This great work, however, in order to be properly conducted, should be made a national concern, and with this view, annual reports should be made to Parliament of the state and circumstances of every prison in the kingdom; and the result of the whole, after having been examined by a Committee, laid, with their observations, on the table of both Houses. The advantages arising from the experience of one part of the kingdom, would thus be made known and communicated to another. The subject would be kept continually in the view of the public; nor would evils, shocking to humanity, be allowed by wise and good men to exist in their neighbourhood, without means being employed to remedy and remove them. No general or effectual remedy, however, will ever be adopted, without legislative interference. "The power of the nation alone has energy to overturn and sweep away those inveterate abuses, which have so long and generally prevailed; to introduce a system worthy of a free and Christian country; to set it in operation, and to render it universally effectual."

We have thus laid before our readers a succinct view of the interesting pamphlet of Dr. Macgill; and we have no hesitation in saying, that we think he has earned great credit by the good sense, benevolence, and piety which have guided him in this effort to succour the wretched and reform the vicious. At the same time we think it possible, that Dr. Macgill may not be aware of the extent to which the beneficial reforms he has suggested have been already carried in many of our county gaols. In some of them, as in those of Gloucester, Lancaster, &c. there is scarcely any thing left for humanity to desire. Not only has the plan on which they are constructed been framed with a scru-

pulous attention to all the suggestions of the benevolent Howard, but the vigilance with which all its movements are watched and controlled, reflects on the magistracy a portion of his praise. The acknowledged success however, in so many instances, of the improved system so strongly recommended by Dr. Macgill, furnishes, it must be admitted, the most powerful motive, as well as argument for its universal and authoritative adoption; and for the perpetual and wakeful superintendence of our grand national inquest, by means of the proposed reports, over these receptacles of misery and crime, about to become, we trust, through such superintendence, the means of very largely contributing to diminish the general amount of both these evils.

But, besides the due regulation of our prisons, there is another large question on which Dr. Macgill has not entered, but which is closely connected with it; we mean, the best mode of employing and reforming convicts. Our readers have probably heard of a proposal on this subject, which was submitted to the Lords of the Treasury, about fifteen or twenty years ago, by Jeremy Bentham, Esq. That gentleman had turned his thoughts to the Penitentiary system from its origin; and had contrived a building in which any number of persons might be kept, within the reach of being inspected, during every moment of their lives. He proposed to be himself at the expense of erecting and fitting up a building of this kind, where he would maintain and employ all the convicts now confined on board the hulks or transported to Botany Bay, at 25 per cent. less than it now costs government to do so, deducting also the average value of the labour performed by them; merely on the terms of his receiving the produce of their labour. On these terms he engaged as follows:—

“1st. To furnish the prisoners with a constant supply of wholesome

food, not limited in quantity, but adequate to each man's desire.

“2d. To keep them clad in a state of tightness and neatness, superior to what is usual even in the most improved prisons.

“3d. To keep them supplied with separate beds and bedding competent to their situations, and in a state of cleanliness scarcely any where conjoined with liberty.

“4th. To insure them a sufficient supply of artificial warmth and light whenever the season renders it necessary, and thereby save the necessity of taking them prematurely from their work at such seasons (as in other places,) as well as preserving them from suffering by the inclemency of the weather.

“5th. To keep constantly from them, in conformity to the practice so happily received, every kind of strong and spirituous liquors, unless when ordered in the way of medicine.

“6th. To maintain them in a state of inviolable, though mitigated, seclusion, in assorted companies, without any of those opportunities of promiscuous association, which in other places disturb, if not destroy, whatever good effect can have been expected from occasional solitude.

“7th. To give them interest in their work, by allowing them a share in the produce.

“8th. To convert the prison into a school, and, by extended application of the principle of the Sunday Schools, to return its inhabitants into the world instructed, at least, as well as in ordinary schools, in the most useful branches of vulgar learning, as well as in some trade or occupation, whereby they may afterwards earn their livelihood.

“9th. To pay a penal sum for every escape, with or without any default of his, irresistible violence from without excepted, and this without employing irons on any occasion, or in any shape.

“10th. To provide them with spiritual and medical assistants, con-

stantly living in the midst of them, and incessantly keeping them in view.

"11th. To pay a sum of money for every one who dies under his care, taking thereby upon himself the insurance of their lives for an ordinary premium; and that at a rate, grounded on the average of the number of deaths, not among imprisoned felons, but among persons of the same ages in a state of liberty within the bills or mortality.

"12th. To lay for them the foundation-stone of a provision for old age, upon the plan of the annuity societies.

"13th. To insure them a livelihood at the expiration of their term, by setting up a subsidiary establishment, into which all such as thought proper should be admitted, and in which they would be continued in the exercise of the trade in which they were employed during their confinement, without any farther expense to government.

"14th. To make himself personally responsible for the reformatory efficacy of his management, and even make amends, in most instances, for any accident of its failure, by paying a sum of money for every prisoner convicted of a felony, after his discharge, at a rate increasing according to the number of years he had been under the proposer's care.

"15th. To present to the Court of King's Bench, on a certain day of every term, and afterwards print and publish, at his own expense, a Report, exhibiting in detail the state not only moral and medical, but economical, of the establishment; shewing the whole profits, if any, and in what manner they arise, and then and there, as well as on any other day, upon summons from the court, to make answer to all such questions as shall be put to him in relation thereto, not only on the part of the court, or officer of the crown, but, by leave of the court, on the part of any person whatsoever;—questions, the answer to which might tend to subject him to conviction,

though it were for a capital crime, not excepted; treading under foot a maxim invented by the guilty, for the benefit of the guilty, and from which none but the guilty ever derived any advantage.

"16th. By neatness and cleanliness, by diversity of employment, by variety of contrivance, and, above all, by that peculiarity of construction, which, without any unpleasant or hazardous vicinity, enables the whole establishment to be inspected at a view from a commodious and insulated room in the centre, the prisoners remaining unconscious of their being thus observed, it should be his study to render it a spectacle such as persons of all classes would, in the way of amusement, be curious to partake of; and that not only on Sundays, at the time of divine service, but on the ordinary days, at meal times, or times of work; providing thereby a system of superintendence, universally unchargeable and uninterrupted, the most effectual and indestructible of all securities against abuse."

This splendid project Mr. Bentham proposed to conduct under his own immediate superintendence, taking upon himself all the odium attached to the situation of a gaoler, and all the discredit connected with that of a contractor, for the sake of the good he flattered himself he should infallibly become the instrument of producing, not only to the individuals placed under his inspection, but to the community at large. But although he voluntarily loaded himself with so many obligations, and subjected himself to so many abatements of emolument; although his fortune, his rank in life, and his known respectability of character, entitled him to the fullest confidence; he was an unsuccessful suitor to government for permission to put his plans and principles to the test of experiment. We shall not cease to lament this issue as a real misfortune to the community. Nor is our view of the matter at all affected by

the ridicule which a writer in the last Number of the Quarterly Review has affected to throw on Mr. Bentham's plan; with which, however, it is evident he had not chosen to make himself properly acquainted. "France under Bonaparte," he tells us, "is a practical exemplification of Mr. Jeremy Bentham's pantoptical prison, in which the gaoler (the most unhappy wretch of all) sits in the center of his transparent dominion, and sees, to the utmost recesses of its crimes and its filthiness, all the proceedings of his aggregation of slaves. The poets give us a terrible idea of eternal solitude, but eternal solitude is paradise to society under such everlasting inspection. The pantopticon would soon become bedlam, the keeper going mad first." This is an example of that inconsiderate and unholy raillery from which the most sacred of all causes has, unhappily, not always been exempted in this country, and which scruples not to put to hazard the hopes and happiness of thousands, rather than lose the credit of a smart or witty saying. We do not wonder, indeed, at finding this weapon employed, in the Quarterly Review, on such a subject as that of Christian Missions; but we confess we were somewhat surprised, in this age of political economists, to meet there with an attempt to direct the public scorn against the principles of Mr. Bentham's benevolent scheme; and we can hardly help attributing the paragraph to some individual who had a hand in procuring its rejection, and whose conscience has goaded him to this epigrammatic defence. We trust, however, that, notwithstanding the Reviewer's unfair attempt to depreciate this admirable system, the return of peace, which may now, thank God, be confidently anticipated, will witness the adoption of some such plan for the employment and reformation of our numerous convicts; whose amount, be it remembered, is not likely to be lessened

Christ. Observ. No 148.

when our powerful armies shall be disbanded, and our fleets, which now cover the ocean, shall be laid up in ordinary.

The Corsair, a Tale. By LORD BYRON. 2d Edition. London: Murray. 1814. 8vo. pp. 100.

HAVING, by our former critiques upon the works of Lord Byron, acquired some pretension to a literary acquaintance with his lordship, we cannot divest ourselves of a sense of obligation to pay him the customary tribute of friendship on extraordinary occasions. Such an occasion now presents itself. In the Preface to the *Corsair*, we are informed, that this is the last demand he proposes to make upon the public attention for some years to come. Consequently, we behold him in the light of a friend retiring from the scene where we had been accustomed to meet in no uninteresting converse, and where we had been acting together, though, doubtless, different, yet perhaps equally perilous, parts, before the same severely-scrutinizing public. We seize the first, lest it should be the last moment for wishing him a hearty farewell. And whilst he is employed in busily packing his little all (for authors travel light) into "one carriage," we are anxious to detain him with a few impertinent questions as to the why and the whither of the journey; and, with something of the "confusion," we could almost wish to offer him the congratulation, of "the friend," on his temporary escape from the smoke and noise of the city, and his early determination to "give to Cambria one true Briton more."—Could we succeed in detaining him a few moments longer, by some hearty expressions of the loss which will be severely felt by the world of poetic taste and feeling during his absence, we might, perhaps, use the favourable season of address for a few humble words of advice on parting. Interested as we are in the employ-

ment of his sacred hours of leisure, we might offer some hints for their improvement. And having already felt the impression made by the first entrance of his lordship on public life, we might attempt to throw in a little bias to act on the direction of his future influence, when he shall re-appear the finished literary hero—"le vainqueur des vainqueurs de la terre."

In paying, however, the last offices of a friendly acquaintance, we must not forget our immediate business as critics with the noble author; nor that we have *his* last words to comment upon with our accustomed freedom for the benefit of our readers, before we offer *our own* for the benefit of his lordship. We shall proceed, therefore, in the first instance, to consider the present effort of his lordship's genius; informing our readers, by the way, that it is dedicated to no less considerable a personage in the poetical department than Thomas Moore, Esq. the translator of Anacreon, the reputed author of poems bearing the name of Little, the author of a still larger volume of poems bearing his own name, also of Words to certain Irish Melodies, &c. To this person, whom we consider as, perhaps, more deeply responsible than any writer now alive, to the Great Author and Giver of all intellectual endowments, for the pernicious use hitherto made of his powers, Lord Byron yields the following remarkable tribute of friendship and respect for his known social and convivial, as well as poetical, resources:—

"While Ireland ranks you amongst the firmest of her patriots—while you stand alone the first of her bards in her estimation, and Britain repeats and ratifies the decree, permit one, whose only regret, since our first acquaintance, has been the years he had lost before it commenced, to add the humble, but sincere suffrage of friendship, to the voice of more than one nation." p. vi.

This is something, it must be owned, above the standard of common friendship. Surely we are

catching the author of *Childe Harold* in a momentary enthusiasm of benevolence. We hail the emotion, directed to whatever object. Yet, perhaps, in reference to *such* an object of youthful and romantic attachment, a grave director of the manners and morals of mankind might whisper to his lordship's faithful ears,

Ah miser!

Quantâ laboras in Charybdi,

Digne puer meliore flammâ!

The Dedication proceeds to inform us of the reason why the noble author has selected for the metre of his present poem, "the good old and now neglected heroic couplet," which are the excessive slowness and dignity of the Spenser stanza; the fatal facility of the octo-syllabic verse, though so happily triumphed over by Scott; and all the nameless horrors of blank verse, in which "Milton, Thomson, and our dramatists, are the beacons that shine along the deep, but warn us from the rough and barren rock on which they are kindled." With by no means an entire assent to the justice of these reasons, more especially in the case of his lordship himself, we cannot resist, however, some little swelling of satisfaction in having anticipated, we presume not to say dictated, such a change of measure, as being suited to the stately and heroic scale of his own mind. Our remarks on this subject will be found in our Review of *Childe Harold*: after which, it only remains for us to give our opinion of the execution of this new attempt; which we shall do in the course of our very short analysis of the adventures of the *Corsair*.

The poem, on the principle of first impressions, opens, we think unfortunately, with one of the worst applications of the heroic couplet which occurs in the whole volume. If ever the extravagant, though now common, license, assumed by his lordship in this very work, of inserting irregular lyric

effusions in the midst of an orderly poem, had been allowable, or even necessary, we cannot but think it was so in the jovial ribaldry of a savage piratical crew. For want of a measure somewhat suited to the low mood of these merry-making freebooters, we find ourselves labouring for breath and almost aground in every line of the following introductory passage:—

“O’er the glad waters of the dark-blue sea,
Our thoughts as boundless, and our souls
as free,
Far as the breeze can bear, the billows
foam,
Survey our empire and behold our home !
These are our realms, no limits to their
sway,
Our flag the sceptre, all who meet obey.
Ours the wild life, in tumult still to range,
From toil to rest, and joy in every change.”

We think the regularity of these measured lines in the mouths of a lawless banditti, by no means compensated by the accidental carelessness of the fourth and eighth lines, which leave us in some uncertainty respecting the nominative case to “survey,” and the construction of the word “joy.” And again in line 30,

“Ours the fresh *turf* and not the feverish
bed.”

We should imagine the crew, if sober, would have substituted “wave” for “turf,” as affording the only appropriate grave to a daring and defunct *Corsair*. Soon, however, we receive ample amends for these petty delinquencies in the commencing action of the piece; the description of THE CHIEF; the arrival of a ship with news; the equipment of a secret night-expedition; the parting scene between Conrad (the chieftain’s name) and the beloved and faithful partner of his heart, Medora; and the arrival of his vessel within sight of “the Pacha’s galleys ;” itself

“Screened from espial by the jutting cape,
That rears on high its rude fantastic shape,”

with which ends canto I.

In tracing the rude lineaments of the haughty Conrad, which forms the main business of this first canto, we are sorry to discover too much still remaining of the noble author’s predilection for the savage and the villain in his characters; and that, under circumstances which induce no small appearance of inconsistency in the portraiture.

“He was a villain—aye—reproaches
shower
On him—but not the passion nor its power,
Which only proved, all other virtues gone,
Not guilt itself could quench this loveliest
one !”

In other words, he was a villain; but capable of love, and firmly attached, in the ties of a reciprocal affection, to his “bird of beauty,” “high latticed” in his favourite rock, “his own Medora.” That a *hero* can be in love is a position strongly combated by Lord Bacon: that a *villain* should be so, we think is still more problematical: and the really touching and romantic strains which pass between Conrad and Medora in this canto, make the fact utterly incredible; and we can only account for it, by supposing that his lordship had originally intended some improvement in the character of his hero; and that it was the inveterate habit of calling his great men by ill names, which induced him, unawares, to load Conrad with so many unmerciful epithets, when really his piratical habits seem to have been his only necessary poetical crime. For the feats recorded in this tale, it is sufficient that we know him, in the energetic language of our poet, as

“That man of loneliness and mystery,
Scarce seen to smile, and seldom heard to
sigh—
Whose name appals the fiercest, of his crew,
And tints each swarthy cheek with sallow-
er hue;
Still sways their souls with that command-
ing art
That dazzles—leads—yet chills the vulgar
heart.
What is that spell, that thus his lawless train
Confess and envy—yet oppose in vain ?

What should it be that thus their faith can
bind ?
The power of Thought—the magic of the
Mind !
Linked with success—assumed and kept
with skill,
That moulds another's weakness to its
will—
Wields with their hands—but still to these
unknown,
Makes even their mightiest deeds appear
his own.
Such hath it been—shall be—beneath the
sun
The many still must labour for the one ;
'Tis Nature's doom—but let the wretch
who toils,
Accuse not—hate not—*him* who wears the
spoils.
Oh ! if he knew the weight of splendid
chains,
How light the balance of his humbler
pains."

For such a leader, his visage is admirably described in these lines :—

"There breathe but few whose aspect
could defy
The full encounter of his searching eye ;—
He had the skill, when cunning's gaze
would seek
To probe his heart and watch his changing
cheek,
At once the observer's purpose to espy,
And on himself roll back his scrutiny,
Lest he to Conrad rather should betray
Some secret thought—than drag that chief's
to day.
There was a laughing devil in his sneer
That raised emotions both of rage and fear ;
And where his frown of hatred darkly fell,
Hope withering fled—and Mercy sighed
farewell!"

The last lines, we must repeat it, we think far too deeply traced for a man, who

——— "was not then by nature sent
To lead the guilty—guilt's worst instrument."

Much less can we reconcile such monstrosity of character with his affectionate adieu to the amiable Medora, and the soft sympathy of love which beats mutually in their breasts, whilst,

"From crag to crag descending—swiftly
sped [head ;
Stern Conrad down, nor once he turn'd his
But shrunk when'er the windings of his way
Forced on his eye what he would not survey—

His lone, but lovely dwelling on the steep,
That hailed him first when homeward from
the deep :

And she—the dim and melancholy star,
Whose ray of beauty reach'd him from afar,
On her he must not gaze, he must not think,
There he might rest—but on Destruction's
brink—

Yet once almost he stopp'd—and nearly
gave

His fate to chance, his projects to the wave ;
But no—it must not be—a worthy chief
May melt, but not betray to woman's grief."

The second canto relates the war-like prowess of our hero ; and presents him to us in the fourfold character of a spy, under the guise of a dervise, penetrating into the midnight carousals of the yet-unlaunched pacha ; the dauntless and infuriated leader of a chosen band into the heart of the seraglio ; the gallant deliverer of its female contents, and especially of the ill-fated Gulnare, the wedded slave of the three-tailed Seyd ; and finally, the conquered and incarcerated victim of the tyrant, with Gulnare weeping at his side. It is needless to inform the readers of Lord Byron, that, in detailing the hurried progress of these events, he has found the happiest opportunities for displaying his peculiar talent in the description of rapid and forceful action. We shall not easily forget our surprise, when, after the quiet though mysterious discourse between the dervise and the pacha, the burst of light suddenly proclaims and hurries us along the flaming battle-tide, with alarms scarcely less than those of the astonished Seyd himself.

"Well—as thou wilt—ascetic as thou art—
One question answer ; then in peace depart.
How many ?—Ha ! it cannot sure be day ?
What star—what sun is bursting on the
bay ?

It shines a lake of fire !—away—away !
Ho ! treachery ! my guards ! my scimitar !
The galleys feed the flames—and I afar !
Accursed Dervise !—these thy tidings—
thou

Some villain spy—seize—cleave him—slay
him now !

Up rose the Dervise with that burst of
light,
Nor less his change of form appall'd the
sight :

Up rose that Dervise—not in saintly garb,
 But like a warrior bounding from his barb,
 Dash'd his high cap, and tore his robe away—
 Shone his mail'd breast, and flash'd his
 sabre's ray!
 His close but glittering casque, and sable
 plume,
 More glittering eye, and black brow's sabler
 gloom,
 Glared on the Moslems' eyes some Afrit
 sprite,
 Whose demon death-blow left no hope for
 fight.
 The wild confusion, and the swarthy glow
 Of flames on high, and torches from below;
 The shriek of terror, and the mingling yell—
 For swords began to clash, and shouts to
 swell,
 Flung o'er that spot of earth the air of hell!
 Distracted to and fro the flying slaves
 Behold but bloody shore and fiery waves;
 Nought heeded they the Pacha's angry cry,
 They seize that Dervise!—seize on Zatanai!
 He saw their terror—check'd the first
 despair
 That urg'd him but to stand and perish
 there,
 Since far too early and too well obey'd,
 The flame was kindled ere the signal made;
 He saw their terror—from his baldric drew
 His bugle—brief the blast—but shrilly blew—
 'Tis answer'd—' Well ye speed, my gallant
 crew!
 Why did I doubt their quickness of career?
 And deem design had left me single here?'
 Sweeps his long arm, that sabre's whirling
 sway,
 Sheds fast atonement for its first delay;
 Completes his fury what their fear begun,
 And makes the many basely quail to one."

Very different from the hopes
 warranted by this animated descrip-
 tion, is the final result, admirably
 summed up in a single couplet:

"One effort—one—to break the circling
 host!
 They form—unite—change—waver—all is
 lost!"

Conrad alone escapes with life.

'Preserved to linger and to live in vain,
 While vengeance pondered o'er new plans
 of pain,
 And staunch'd the blood she saves to shed
 again.
 But drop by drop; for Seyd's unglutted eye
 Would doom him ever dying—ne'er to die!"

And thus—

"One hour beheld him since the tide he
 stemm'd,
 Disguis'd—discover'd—conquering—ta'en
 —condemn'd—

A chief on land—an out-law on the deep—
 Destroying—saving—prison'd—and asleep."

The meditations preceding this
 last circumstance, the war, the chaos
 of the mind,

"When all its elements convuls'd—com-
 bin'd
 Lie dark and jarring with perturbed force,
 And gnashing with impenitent remorse;
 That juggling fiend—who never spake be-
 fore,
 But cries, 'I warn'd thee!' when the deed
 is o'er,"

with the harrowing anticipation of
 the tortures of impalement, form a
 well-judged introduction to—the
 friend.

"Is it some seraph sent to grant him grace?
 No, 'tis an earthly form with heavenly face!"

It is Gulnare.

"I come through darkness—and I scarce
 know why—
 Yet not to hurt—I would not see thee die."

Her tender approach—her
 —"shape of fairy lightness—naked foot
 That shines like snow, and falls on earth
 as mute,"—

the wild joke of Conrad, and the de-
 scription of that playfulness of sor-
 row which

"Smiles in bitterness, but still it smiles,"—
 and the passionate explanations of
 the tearful and tender, the tremb-
 ling and yet resolute Gulnare—are
 all in the happiest spirit of poetical
 conception, and leave us with the
 liveliest interest in the further de-
 nouement of the plot; in awe of
 Conrad—and half in love with Gul-
 nare.

Conto III. and last opens with a
 digression of about sixty lines upon
 the beauties of Athens and its neigh-
 bouring isles, where the scene of
 action is laid: and without pro-
 nouncing, ourselves, upon the ex-
 cellence of the passage, we cannot
 but think his lordship must have
 held it in peculiar favour to think it
 capable and worthy of detaining the
 stretched curiosity of his reader,
 and of keeping these mighty cap-
 tives, one in chains of iron, the
 other of love, whilst he tells us of

"The grove of olives scattered dark and wide,
Where weak Cephissus pours his scanty tide,
The cypress sadd'ning by the sacred mosque,
The gleaming turret of the gay Kiosk, &c."
Be this as it may.—and it is not for us to divine all the reasons for which an author may be led to make insertions in his work not wholly in unison with its general tenor—we rush not only by this introductory passage, but even by the far more interesting figure of the beloved Medora, fainting, *παρὰ Σινὰ πολυφλοισσοῖο θαλασσοῦ*, at the doleful news of her husband's captivity—and hurry on to triumph or to weep over the fate of the hero, now pending on the influence of the ascendant Gulnare. The angry returns of the vengeful, and now suspicious Seyd, to the supplicating accents of his wife, lead to some direful forebodings in our breast. The reappearance of Gulnare in the cell of the chained Conrad, with a poignard in her hand, raises our forebodings to something more than fear. Her hurried and ireful expressions soon convert those fears to certainty. And with an irresistible thrilling of horror, we behold the soft and melting Gulnare become first the adviser and then the perpetrator of her husband's murder. Our imagination recoils at the succession of ghastly images which are presented to us, first by the blood-thirsty resolution of Seyd, who

"Only bends in seeming o'er his beads,
But only views his victim as he bleeds,"

—then, by the demon of suspicion, gathering thicker darkness on the tyrant's brow, as

[withdrew,
"He rose—and slowly, sternly, thence
Rage in his eye, and threats in his adieu."

—next by the appalling emotions of

"that chief of womanhood,
Which frowns ne'er quell'd, nor menaces
subdued,"

when she declares

"The crime!—'tis none to punish those of
Seyd—

That hated tyrant—Conrad—he must bleed!

I see thee shudder—but my soul is
changed—

Wrong'd—spurn'd—revil'd—and it shall
be avenged!"

—and finally when in the open corridor, Conrad following her almost senseless,

"They meet—upon her brow—unknown—
forgot—

Her hurrying hand had left—'twas but a
spot—

Its hue was all he saw—and scarce with-
stood—

Oh! slight but certain pledge of crime—
'twas blood."

It would seem almost beyond the power of the most romantic fiction, after this bloody deed, to excite any further interest or sympathy in the fate of Gulnare. And yet within ten short stanzas,—no, not ten,—we find his lordship engaged in the bold attempt to summon all our pity and the tenderest emotions of our soul towards her, as we view her in Conrad's ship, surrounded by his curious and inquisitive crew,

—"changed and humbled;—faint and
meek,

But varying oft the colour of her cheek
To deeper shades of paleness—all its red
That fearful spot which stain'd it from the
dead.

He took that hand—it trembled—now too
late—

So soft in love—so wildly nerved in hate:
He clasp'd that hand—it trembled—and his
own

Had lost its firmness, and his voice its tone,
'Gulnare!'—but she replied not—'dear
Gulnare!'"

After the interest excited in behalf of this character, it could be no matter of difficulty to awaken the highest emotions, by the fate which he allots to the innocent Medora, "in cause so innocent, in fate so lamentable," upon whom Conrad is made to burst in her latticed bower, and to find her a corpse and in her shroud. We do not wish the reader to participate with us our shuddering sensation at this most undeserved and poetically unjust catastrophe of the only amiable character in the piece. Nor can we be at all surprised at the final disappearance, in moody mys-

tery, of the afflicted hero; more especially as the invulnerable survivor of so many deaths could scarcely have been expected to make his exit in any other manner.

Here, therefore, we shall take our leave of the strange, but interesting, group, and of their noble poet; and shall conclude with a few homely, but friendly, hints to his lordship upon the past, the present, and the future. With respect to the present, (for like poets their critics can never stick to order) we cannot but see, amongst many delinquencies, much to commend and much to hope for in the poem of the *Corsair*. We do not hesitate to call Lord Byron a great master of the affections, and a powerful director of their several emotions. The immediate interest he excites in the story, and the enthusiastic sympathy with which he himself details, and forces others to trace, the rising events of his piece, we think are superior even to those of the wonder-working Minstrel of the North. Here indeed the comparison between Lord Byron and Walter Scott must end; and when we consider the age of each, the experience of each, perhaps the advisers of each, and the disproportioned intervals between their respective works, we are not willing to push a comparison, which would be manifestly unfair, any further. It is sufficient to hail the germ, or rather the expanding flower of true poetic genius in Lord Byron's works. And when the exuberant leaves have been brushed away, or, to change the metaphor, when the high tone of colouring, and something almost approaching to the caricature of painters in his descriptions, shall have been mellowed and melted down, under the influence of a mature judgment, we think enough will still remain to entitle the future works of Lord Byron at once to the admiration of contemporaries and the lasting regards of posterity.

On the subject of metre, a most important one to a youthful poet, we only lament, that one avowedly so

congenial to his lordship's mind, and in which unquestionably his best poem is written, the Spenser stanza, should be one on which the voice of ages, an infallible criterion, has pronounced unfavourably. The copiousness of language and the powers of versification, which it is no difficult task to discover in Lord Byron, eminently qualify him for that metre; and we should not, on the whole, be sorry to hear, that his lordship had chosen the legend of a seventh knight, to whom we could assign the patronage of one of the choicest Christian Virtues, as the subject of his maturer visions. Yet should an appeal to the formidable criterion above mentioned forbid such an attempt, it is happy for his lordship that his harp need not sleep upon the willows in mournful silence. The present poem convinces us of his powers in "the good old heroic couplet;" and that which so eminently possesses the very sanction of age which the other wants, we hesitate not to affirm, offers a field for very felicitous efforts to his lordship's pen. It is evident, indeed, that he has not fully learnt its use. It will by no means bear that sonnet-teering style which, on more than one occasion, he has attempted to graft upon it. Neither can we see any reason for bringing us back to the infancy of this measure, when the frequent use of triplets was thought no anomaly, and the grave or falling syllable at the end of the first line no discord. Dr. Johnson, in a more advanced stage of English versification, has taught us both,* and common feeling we think might suggest to the most untutored ear, the inharmoniousness of the cadence which occurs in the very first couplet we have quoted in the character of Conrad.

"That man of loneliness and *mystery*,
Scarce seen to smile and seldom head to
sigh."

We quote the following instance of the triplet for the double purpose of exposing a carelessness of another

* Vid. Life of Dryden.

kind by no means uncommon in this poem.

"But he has said it—and the jealous *well*,
Those tyrants, teasing, tempting to rebel,
Deserve the fate, their fretting lips foretell."

Why need the second line have intervened at all, to separate the "well," even at best ill parted from the "deserve?"

A similar ill disjunction may be noticed in the *Bride of Abydos*.

"And why, I know not, but *within*
My heart, concealment weighs like sin."

We mention this last poem in the present place, because we have not noticed it as a separate publication. It would be far from our plan to promise any, much less a regular, notice of this species of work. But being on the subject of Lord Byron, we think proper to recur to his former production so far as to observe, that we decidedly think his genius spurns the walk, humble and second rate every where but in Scott, of the octo-syllabic verse, which he has attempted, and but attempted, in the *Bride of Abydos*. The license of metre to which this impotent attempt at confining the Thames to the banks of the New River has given birth, needs no comment: and puts the *Bride* with many beautiful passages, perhaps some superior to the best in the *Corsair*, almost out of the range of metrical criticism.* With the powers of rhyming possessed by our noble author, we never expect to see him

"Condescend the press to soil
With epic blank like Hoyle"†

* We suppose our great poets, now-a-days, are great despisers of the Stagyrite. Else we should hint the opinion given by that great critic upon the mixture of metres in the same poem, 'Ετι δε αποπατερν ει μνησαι τις 'αυτα, 'ασπερ χαιρημεν. C. 2. de Poet. vid. also C. 1. This is not the only point in which the *Corsair* has much improved, as we think, on the *Bride of Abydos*. The luxuriancy of description is much pruned; and a single idea is not so often dwelt upon till it has survived its interest, and even lost its appropriateness.

† Vid. "English Bards and Scotch Reviewers."

Else we might whisper to his ear that all modern imitations of Miltonic metre are not necessarily a stain on the press; and that, if the diversified and unlimited periods of the epic blank were ever ordained for any class of English poets, which we firmly believe they were, it is unquestionably for those whose richness of language, variety of ear, and fluency of imagination, could ill brook the tameness or the sameness of more regular but vulgar measures. We are conscious here of paying a private debt to a long and settled opinion of our own with respect to the chaste sublimity and exquisite rhythm of the Miltonic blank, even as exemplified in the pages of our loved Cowper. But if the heroic couplet be more to his lordship's heart, he has chosen well: he treads a line, which has sustained geniuses as lofty as his own; and let us add, which will still require much labour, much study, much experience, and much self-denial, before he will reach the standard of its best models. We hope his next production of this kind will not present us, at one time, with the easy fluency of Dryden; at another, with the measured stateliness of Pope; then with the epistolary carelessness of Cowper; and then with the mincing smoothness of Darwin. We meet, also, with rather more of what may be called direct adoptions from authors whom he has read, than is quite consistent with the pretensions of modern originality. A more extended reading, with much closer thought, and a more deliberate digestion of his acquired knowledge, may remedy that particularity and that crudeness which often marks the use of a few materials.

From this hint, we are conscious of the rise of a long train of ideas, which to ourselves appear of much importance, in reference to Lord Byron's future proceedings, as an author, and also as a man, so far as he may be legitimately read in his works. Here, therefore, we cannot

but give his lordship full permission to lay our paper aside, should he even have honoured it with his notice thus far: and the rest we must be supposed to speak as though Lord Byron heard us not, for the benefit rather of his readers, and more especially of any kindred spirit, who, captivated by his powers, might be just entering upon a similar poetical career.

In calmly investigating the principles on which our noble author has hitherto proceeded, it is impossible not to discover throughout a deep and radical defect. The defect we allude to, is not so much a deficiency of morality in the piece, as an entire absence of *moral*. We in vain look for any meaning in the thing before us. It is a pretty picture, but we can find no subject in it. Like one of the carpets of his lordship's favourite country, the scene of so many of his plots, here are colours and figures, and borders and centres, but neither "the likeness of any thing that is in the heaven, nor in the earth, nor under the earth." We look into his own poet, the enchanting Spenser, and we find the Red Crosse Knight means Holiness; Sir Guyon means Temperance; and the fair Britomartis, Chastity. But what on earth does Conrad mean, or Gulnare, or the Bride of Abydos, or even the Childe Harold? We own this senseless contagion extends far. We could almost ask, what the Lady of the Lake means, or Roderick Dhu, or the Elfin Page, or any of the redoubted champions of the North, with the exception perhaps of Sir Marmion. From this last tale we have contrived to pick a moral: the clouds have floated into some imaginary form: the carpet, we fear accidentally, has broken the second commandment by giving almost a direct picture: and the regular association we have been able to make, of Sir Marmion's deeds with the actings of a bad conscience, has, we confess, given us an interest in that poem beyond most others of the modern

Christ. Observ. No. 148.

minstrelsy. Their general tone, which, it must be admitted, Lord Byron has carried to the most extravagant height, seems really to us to be little better than that of "the idiot's tale, full of sound and fury, signifying nothing." We have been most usually given to understand that the *moral* is a most essential part in the structure of a poem. "The moral is the first business of the poet, as being the ground-work of his instruction," says Mr. Dryden. And not only do we find this exemplified in the favourite poet of the Faery Queene, who tells us, that "the general end of all the booke is to fashion a gentleman or noble person in vertuous and gentle discipline;" but, we believe, scarcely any standard poem, whether of antiquity or of modern times, not excepting the graver productions of the theatre, will be found destitute of this important quality and "general end." We cannot, of course, enter into the limitations, or it may be the exceptions, of this general rule. But we should expect to discover, even in the wildest productions of that wildest of all poets, the inimitable Shakespeare, a certain tendency towards a moral end, a certain predominant maxim throughout the whole, which it might be said to be the uniform design of the poet to inculcate. Turn to still more regular models. Look at the *Iliad* and the *Odyssey*, at the *Æneid*, at the *Orlando*, the *Gerusalemme Liberata*, the *Paradise Lost*, even the *Henriade*:—what a noble consistency of moral, what a grand pursuit and signal *denouement* of some instructive sentiment, or some important truth, or some grand exemplar of conduct takes place in each of those finished performances! And if, as we think Boileau somewhere remarks, even a sonnet should not be composed without some regular and pre-conceived plan; why should not the plan of such a poem as the *Corsair* of Lord Byron, or the *Rokeby* of Scott, be made to embrace that most important article of arrange-

ment, a moral end and design, and be censurable for the want of it? Aristotle, indeed, that direst foeman to modern genius, does not, that we are aware of, give any direct rules for the management of the *moral*. But we need not inform the scholar, that he gives a whole section to his observations on the *morals* of the poem. And whilst in the most direct manner he censures any overcharged portraiture of vice beyond what the circumstances of the case actually require, he adds a most important hint to the poets of the present day, in advising them to imitate good painters; who always, he observes, choose the fairest forms and most inviting subjects of description.

But we are conscious, in making these observations on the execution of the poetry in question, we are but ineffectually hewing at the branches. We must trace the evil to the root. We must graft there what shall hereafter appear to advantage in the form and fruit of the tree. We must call upon the writer for that which we ever wish to instil into the reader of poetry, a predominant love and heartfelt admiration, in the habits of his own mind, for the *fair* and the *beautiful*; and, above all, for the First Fair, and the Source of all beauty. We demand of him, what we see in all those poets who have stood highest; we were going to say, who have succeeded at all, in the permanent esteem and veneration of mankind; an unquestioned regard for those best standards and purest models of excellence, whether real or feigned, which their countries have afforded them in their respective objects of religious faith. It is by a close adherence by an enthusiastic devotion to these lofty standards, that great poets have been formed. This has been the leaven, or rather let us call it, the vivifying principle, with which the hand of plastic Nature has been able, at an auspicious moment, to mould into being the majestic spirits of a Homer, a Virgil, a Mil-

ton, a Spenser, a Tasso, a Camoens; and, if the French must have their boast, a Fenelon. Or, if examples less dazzling, if heights of excellence less inaccessible, if instances more in point to the portrayer of lesser actions and "living manners" be required; let us turn even to the drama. Whom do we find, in that department, inscribed on the marbles of an honest fame, but the high-principled *Æschylus*, *Sophocles*, *Euripides*, *Seneca*, of older times; the *Racine*, the *Corneille*, the *Shakespeare*—perhaps, in some points, it might be said, the theological *Shakespeare*—of later days?—Would the lyre direct us to a conclusion different to that for which we contend? If so, is it the lyre of *Pindar*; or of *Callimachus*; or of *Horace*; or of *Gray*; or of *Ossian*; or of *Calidasa*? Is it the lyre of the East, or the West, or the South, or the North? What stripling in literature but will answer the question as it should be answered? Who but must own the sublimest flights of poetry, of whatever kind, to have been made on the wings of Religion; and the Muse, in her highest station, to have been most aptly symbolized by the king of birds, resting on the sceptre of the Father of gods and men? The true, the most highly-favoured poet of nature or of man must be conversant with the Creator of both. He must be a firm believer in those illimitable attributes of Divinity which form the only horizon worthy of his aspiring mind. His "eye in fine frenzy rolling," as it "darts from heaven to earth, from earth to heaven," must not behold that heaven without a God, that earth without a former; it must see them, each instinct with its appropriate life; and must catch a glance of the stupendous relations and mysterious intercourse existing between a present Deity, and this his

—universal frame so wondrous fair,
Himself how wondrous then!

Who, with the spirit of a poet

would forsake these boundless fields of light, to wander along the barren strand of Atheistical research, with none but the wretched Lucretius for his guide? Who would forsake the Deity of the Universe for that deity of the Roman, the base philosophy of Epicurus?

Forsaking Thee, what shipwreck have we made
Of honour, dignity, and fair renown!

In all our remarks on this interesting subject, we feel ourselves elevated by remembering that we are Christians: and that, as such, we possess, in our own religion, a source of the sublime and the beautiful infinitely beyond all others, and such as Truth alone can offer. We pity that man, even were present feelings only to be consulted, that cannot lay his hand upon his heart, and with the same constancy, the same honest exultation as that Roman Soldier going to execution for his profession, declare, "I am a Christian." And where is the foundation of the Christian's hope, where is the depositary of his treasure, the rich and inexhaustible fountain of his pleasures and sublimest emotions to be found? We answer in one word—in the pages of his Bible. We must not be deterred by the smile of superficial ignorance, the only class, even of foes, who "see no beauty" in that Sacred Volume, from giving an opinion of its contents. "Our Rock is not as their rock, even our enemies themselves being judges." We could force into our service the testimony of the heathen Longinus, and even of the impious Voltaire. But we reject such a questionable appeal. Our appeal takes a deeper stretch, to the hidden sources of human intelligence, and to the firm, indestructible, and unalterable properties of our common nature, as exemplified in daily experience; and there we establish our proof of the exquisite and inestimable value of the Book of Inspiration. We see in it, that which is calculated by turns to ap-

ply itself to every want and every feeling of the mind of man. We find in it at one time that which is of force to direct our judgment, at another to reform our taste, then to guide our conduct, then to heal our corruptions, and then to sooth our sorrows. We find in it a rest for the foot of the farthest wanderer from happiness, an ark for the dove who has the longest fluttered in despair over the waves of this troublesome world. We find in it that which responds to the deepest and the darkest tones that ever vibrated from the human heart. We have found in it that which answers to the feelings of our own. Perhaps we are on this account unfair, because interested, witnesses. Those who have not joined issue in the trial perhaps mistrust us; and the poet especially, though credulous in fiction, is more than ordinarily suspicious of the cold gloominess of truth. Testimony, then, we must again adduce; and as we have seen the testimony of foes, we will now adduce that of a friend; a friend, however, to which even a poet shall not object—the unrivalled Milton. "His favourite book was the book of God. To Milton, when a child, Revelation opened not her richest stores in vain. To devotional subjects his infant strains were dedicated, and never did 'his harp forget' to acknowledge the aids which he derived from the muse of Sacred Inspiration." Such is the noble testimony borne to Milton as a Christian poet, by his learned and accurate editor, Mr. Todd: and the elegance with which it is given, is only surpassed by that of a similar testimony given by the poet himself to his own feelings on the subject, in the famous passage occurring in his "Reason of Church Government." He there looks forward with a sort of prophetic inspiration to those places of "hardest hope and highest attempting" with which his mighty mind was then teeming. After enumerating all the grandest models of antiquity, he proceeds: "But those

frequent songs throughout the Law and Prophets, beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear, over all the kinds of lyric poesy, to be incomparable. These abilities, wheresoever they be found, are the inspired gift of God, rarely bestowed; but yet to some (though most abuse) in every nation; and are of power, besides the office of a pulpit, to inbreed and cherish in a great people, the seeds of virtue and public civility; to allay the perturbations of the mind, and set the affections in a right tune; to celebrate in glorious and lofty hymns, the throne and equipage of God's Almightiness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations doing valiantly, through faith, against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God's true worship. Lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave; whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man's thoughts from within;—all these things to paint out and describe, teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight, to those especially of soft and delicious temper, who will not look so much upon Truth herself except they see her elegantly dressed; that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult indeed.*

* We by no means send our young poets to Milton's prose works on Church Government. His mischievous lectures of a political nature belonged to the times;

Why should we wish to add the feeble alliance of our comment to this sublime effusion of the prince of poets. What a contrast this to those strains which "flow at waste from the pen of some vulgar amorist, or the trencher fury of a rhyming parasite!" With what a charm does this "divine philosophy" burst upon the mind, after the low-born minstrelsy too frequent in these degenerate days! How "musical, as is Apollo's lute," and lovely, as a seraph's face, after the "harsh and crabbed" exhibitions of our modern modish masters! We revert, with ineffable delight and all the feelings of youthful enthusiasm, to the moral Lycidases, Comuses, Sampsons, of elder times; and we find a refuge in the yet-unrifled stores of more than one Christian poet of the past age, glorying in his religion, from the shallow morals, unsettled faith, and unholy inspiration of the present race. We speak with every desire to make all fair exceptions. Were we to mention one exception in particular, as giving some rising promise of the "mens divinior" in future, and, we trust, meditated lays, our readers, perhaps, will anticipate an allusion to the name of Southey. But till a brighter dawn shall diffuse itself over our yet darkened sky; till the Sun of righteousness shall arise with a more unquestioned influence and more "healing ray," in our poetical hemisphere; in plainer words, till Christians shall begin to talk as Christians; or, at least, "tell us plainly whether they believe in Christ or no;" we feel a duty incumbent upon us to retire and invite as many of our readers as will retire with us, to a more favoured clime and happier poetical soil. Whilst to Christians and, if they owed their birth, in a degree, also to the surly genius of his own mind, they afford, at least, this additional instruction to the poet, that no temperament of mind, however haughty or untamed, need be suffered to interfere with the business of the muse, or will tinge with gall the pen of a true poet, when he takes it up for the improvement and refreshment of mankind.

“the fortunate isles” of divine poesy have more than an imaginary existence, we must warn them that life is too short to be spent in visiting rude and barbarous shores, in search of accidental beauties and those “strange plants” which are always barren and often poisonous. We feel a satisfaction, we trust of no narrow or selfish kind, in contemplating the ground still left to us when every thing not moral in its tendency, not calculated to improve the manners, exalt the mind, and purify the heart, shall have been marked off from the range of our more retired hours. And if in those more select, those more sacred and elevated plains, the “*locos lætos et amœna vireta*,” where breathes a purer air, and shines a brighter beam, it should even be our happiness to meet with the noble author whose works we have been canvassing, we assure him, with no unfriendly feeling;—if we should find him, with a sympathetic genius, the melancholy Collins, bearing the sacred treasure, the records of Eternal Truth near to his heart, and “wisely deeming the book of God the best;”—if we should find him framed anew upon the first of models, and sedately emulating those brightest mortal examples to whom, in common with himself, he would disco-

ver the models of Scripture to be most dear;—if, with the poet of Paradise, we should find him ruminating over some Divine song, “choosing long and beginning late,” drawing deep from the stores of Divine learning, having no end before him “but the service of God and truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be the reward of those whose published labours advance the good of mankind;”—how should we then rejoice to meet our renovated friend! With what unmixed satisfaction should we present him to our readers, not, as now, a negative, but a positive, example and instructor in good! We should go rejoicing with a more than usual lightness on our way, illuminated by the rays, and directed by the judgment, of our doubly noble poet. We should view him as some winged intelligence, moulting his feathers and “renewing his mighty youth;” we should hail him as a phoenix of these later days, rising from the ruins of a too hasty and ill-directed imagination, and with his eye fixed right onward on the Fountain of ethereal light, soaring to those regions, where, with kindred spirits, he would at length be lost in visions of eternal day.

* Milton’s *Areopagitica*.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the Press: *Tactica*, or the System of the Wars of the Grecians; by Count Dillon;—Mr. Nichols’ Continuation of his Literary Anecdotes, to 1800;—A Description of the Collection of Marbles in the British Museum;—Elements of political Science by Mr. John Craig, in 3 vols.;—Tracts statistical and historical on India, by Dr. B. Heyne;—1813, A Poem by Mrs. Grant;—Letters from Edinburgh, giving an Account of the State of Society, Manners, &c.;—The History of Fiction, by John

Dunlop, in 3 vols.;—And Sermons, in 2 vols. 8vo. by the late Rev. John Venn, Rector of Clapham.

Preparing for Publication: A cheap Commentary on the New Testament, price only 2s 6d. by the Rev. T. D. Fosbrooke, M. A. F. A. S.;—History of the Island of Guernsey, by Mr W. Berry;—An Essay on the Diseases of the Chest, by Dr. Badham.

Proposals have been issued for printing by Subscription, in 2 vols. 8vo. price 1*l.* 1*s.* (fine copies, 1*l.* 11*s.* 6*d.*) the History of the Origin, Progress, and present State of the British and Foreign Bible Society; by the

Rev John Owen, M. A. Rector of Paglesham, and gratuitous Secretary of the Society.

In the Exhibition of Paintings in Water Colours, now open in Spring Gardens, the Members of the University of Oxford may be gratified with a Series of Drawings representing the Interior of many of the Colleges, painted in a highly finished style by Pugin and Mackenzie; and a large Drawing, representing the splendid Ceremonies of their Alma Mater, by Uwins.

Dr. Spurzheem, the colleague of Dr Gall, is said to be about to commence, in London, a Course of Lectures on Craniology.

At Cambridge, Dr Smith's two annual mathematical Prizes were this year adjudged to Mr R. Gwatken and Mr. H. Wilkinson, of St. John's, first and second wranglers.

A patent has been recently granted for

a machine to facilitate the operations of printing. Its objects are—precision and speed. It performs by its own action the several parts of furnishing, distributing, and communicating the ink, and giving the pressure. At its ordinary rate sixteen sheets a minute are discharged by it, and indeed its velocity is only limited by the power of placing and removing the sheet. The machine has been exhibited to the Syndics of the Press at Cambridge, and has been examined by the principal members of that University; and on receiving the report of their deputation, the Syndicate agreed with Messrs Bacon and Donkin of Norwich, the patentees, for its introduction at the office of the University.

A plan is in agitation for the removal of the Post-office from Lombard-street to the top of Cheapside. A great part of St. Martin's le Grand is to be pulled down, and a new street formed.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Life in Christ for every Willing Soul: three Sermons, preached at the Corn Market Chapel, Sunderland; by Samuel Turner, Author of a Mite for the Treasury, Arminius in the Oven, &c.

The influence of Bible Societies; by the Rev. T. Chalmer. 8vo.

A Sermon preached at Holy Trinity, Coventry, Jan. 13; by the Rev. John Davies, M. A. 8vo 1s. 6d.

A Sermon preached at St. Mary, Stafford, Jan. 13; by the Rev. Joseph Maude, M. A. 8vo. 1s.

A Sermon preached at St. Mary's, Gateshead, Jan. 13; by the Rev. Hugh Salvin. 8vo 1s 6d.

The First Nine Reports of the British and Foreign Bible Society, 1805 to 1813 inclusive; uniformly printed in two thick volumes 8vo. Vol. I. 3s 6d.—Vol. II. 4s. 6d.

An Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the Commencement of its Connexion with the East-India Missions, A. D. 1709, to the present Day; together with the Charges delivered to the Missionaries, at different Periods, on their Departure for their several Missions. 8vo. 13s.

Observations on the Repeal of the 1st and of the 9th and 10th Will. III. commonly called the Trinity Doctrine Bill; by the Rev. Henry Atkins, A. M. 3s. 6d.

A Sermon preached in the Parish Church of Great Brickhill, Jan. 13; by the Rev. Latham Wainewright, A. M. F. S. A. 1s 6d.

A Sermon preached at the Church of

Kibworth, Jan. 13; by the Rev. James Bessford, M. A. 1s. 6d.

A Sermon preached in the Parish Church of Mortlake, in Surrey, Jan. 13; by Edw. Owen, B. A. 1. 6d.

A Sermon preached at the Parish Church of St. Giles, Cripplegate, Jan. 13; by the Rev. George Ferne Bates, M. A. 1s.

A Sermon preached in Lambeth Chapel Oct. 3, 1813, at the Consecration of the Right Hon. and Right Rev. William Howley, D. D. Lord Bishop of London; by W. Stanley Goddard, D. D. 2s. 6d.

Sermons by the late Rev. Walter Blake Kirwan, Dean of Killala. With a Sketch of his Life. 12s.

Vetus Testamentum Græcum, cum variis Lectionibus. Editionem a Roberto Holmes, STP. RSS. Decano Wintonensis inchoatum, continuavit Jacobus Parsons, A. M. Tomi Secundi, Pars 3, complectens Primum Lib. Regum. Oxonii ex Typographo Clarendoniano, 1813.

A Sermon preached in St. Martin's Church, Oxford, on Thursday, Jan. 13, 1814; being the Day appointed for a general Thanksgiving; by the Rev. Hugh Pearson, M. A. senior Proctor of the University. 1s. 6d.

MISCELLANEOUS.

Proceedings on the second Anniversary of the Cambridge Auxiliary Bible Society, 18th Nov. 1813. To which is annexed, An Inscription to the Memory of the late Dr. Jowett, professor of Civil Law. Edited by Rev. G. C. Gorham, A. M. Fellow of Queen's College. 2s. 6.

A New Analysis of Chronology, in which

an Attempt is made to explain the History and Antiquities of the Primitive Nations of the World, and the Prophecies relating to them, on Principles tending to remove the Imperfection and Discordance of preceding Systems; by the Rev Wm. Hales, D D 4 vols. 4to 8l. 8s.

An Abridgement of Universal History In 16 Parts, published monthly at 8s; forming together 3 vols. 4to. compiled by the Rev E. W. Whitaker, Rector of St. Mildred's, Canterbury, and containing a Draught of the History of all Nations, from the Creation to 1760.

A New Mathematical and Philosophical Dictionary; comprising an Explanation of the Terms and Principles of Pure and Mixed Mathematics, and such Branches of Natural Philosophy as are susceptible of Mathematical Investigation. With Historical Sketches of the Rise, Progress, and present State of the several Departments of these Sciences; by Peter Barlow. Royal 8vo. 2l. 5s.

Observations on Pulmonary Consumption; by Andrew Duncan, senior, M. D. 8vo. 6s.

Facts and Observations relative to the Fever commonly called Puerperal; by John Armstrong, M. D. 8vo. 8s. 6d.

Elements of the Philosophy of the Human Mind; by Dugald Stewart, Esq. F. R. S. Ed. Vol. II 4to. 2l. 2s.

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RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

(Concluded from p. 198.)

THE only part of the recent accounts of the Missions of the United Brethren, to which we have not already adverted, is that which relates to their settlements near the CAPE OF GOOD HOPE. We shall proceed to give our readers a brief view of their state and progress.

I Gnadenthal.

July 3, 1811.—“A woman came to us and requested leave to live in the settlement. She was extremely eager in her application, and said that her only motive was to hear and believe the word of God. Her native place was in the snow-mountains, on the Caffre frontier. She was informed, that we wished her well to consider what she professed, as we required of all those people, who asked leave to live here, that their behaviour should be, in every respect, correct, and that they should leave off all their old heathenish customs, otherwise we should immediately send them away. On the contrary, if she lived at a farm, she would enjoy more liberty, and might live as she pleased. She answered with earnestness:

‘No, Bass, I seek not to have liberty to sin, as I might in other places; I only desire to have that liberty which Jesus allows.’ We assured her, how much we wished that she also might be truly converted to Jesus, and that, therefore, we should permit her to live upon our land, on trial.”

Sept 18.—“A Hottentot Captain, called Moses, left us, after an agreeable visit of two days. His kraal, or village, is in the neighbourhood of Swellendam. He is likewise captain of the Hottentots on the Schlangen, or Serpent's River. Some years ago he lived here, and we entertained good hopes of his conversion; but he was obliged to return, and re-assume his station as captain. In his kraal, there are several persons who formerly lived at Gnadenthal, and among them a woman, who had learnt to read at our school. She has taught several children in that place, and we therefore gave the captain some Spelling-books and Testaments, to give to such as might distinguish themselves by their diligence, for which he was very thankful. He was much affected at taking leave, and said, ‘Dear teachers, do not forget me! I am sinful in soul and body, and have many wicked thoughts; but God knows that I do not

like to be a slave to sin. I still feel a love to Jesus and to you, and pray that teachers may soon come to my kraal.' This his wish has been lately fulfilled, some English and Dutch Missionaries have settled there."

Dec 15—"The celebration of the Christmas season was distinguished by a heartfelt sense of the infinite love of our Creator, in becoming man to redeem us from sin and curse. A large company of strangers, from far and near, joined us on this joyful occasion. A still more numerous party of visitors arrived on the 31st. We had above twenty waggons standing in our place; besides which, great numbers came on horseback and on foot. The good order observed by all was such, as we could hardly have expected in so large an assembly. We concluded the year with prayer and praise, and experienced the precious presence of our Saviour in this congregation, in a manner not to be described in words. The many strangers present joined us in giving glory to the God of all grace, whose mercies to us, in the year past, have been daily new; and in devoting ourselves unto him who loved us, and gave himself for us, that we should for ever be his own.

"Our congregation consists, at the close of the year, of 769 members, of whom 223 are communicants; 113 baptized, but not yet partakers of the Lord's Supper; 69 candidates for the communion, and 106 for baptism; and 258 baptized children. In 208 houses in this settlement, dwell 993 persons: 31 more than at the close of 1810. In the year past, 141 persons have been baptized, 47 admitted to the communion, 16 received into the congregation, 62 new people came to live on our land, and 30 departed this life."

Feb. 14, 1812—"Mr. W. who had been with us on a visit, left us. During his stay with us he had the misfortune to be stung by a very venomous spider; but was relieved by one of those persons living here who understand the art of extracting poison. He was so thankful to his physician for his recovery, that he forgave him a debt of upwards of twenty dollars, which he had long owed him.

"19th.—We distributed among our people some articles of clothing, sent as a present to them from some benevolent friends in England. The expressions of gratitude, which we heard on this occasion, were so fervent, that had the worthy benefactors been present, they would have rejoiced to perceive how welcome and truly useful to these poor people their gifts have been.

"An old widow exclaimed: 'O what can I do to show my thankfulness! I will pray for them daily, that the Lord may richly reward them for thinking of us poor Hottentots.'

"Another said: 'What kindness is this! First our dear friends think of our poor souls, and send us teachers; and then they provide for our bodies, and send us clothing. I shall never see them in this world; but I hope I shall see them at the feet of Jesus in heaven, and there thank them for their love.'

"This most acceptable present consisted of a piece of blue striped cotton, another of white calico, and a large piece of green baze, upwards of fifty ells long, by which 43 poor persons were provided with jackets and petticoats. We desire to join in their thanksgiving, and pray the Lord abundantly to bless and reward our friends in England for their generosity."

March 5—"A young woman, who left us, and afterwards married a man on a neighbouring farm, came, and with many tears expressed her repentance that she had forsaken, not us, but the Lord and his ways. She wept bitterly, and said, that she was not worthy to be any more thought of by us. Being asked, whether there were any good people living in the place to which she had gone, she replied, 'Ah! do not ask me. They are all good, worthy people, compared to me. I am the chief of sinners, and deserve for my sins to be excluded from all human society, but I will not cease calling upon the Lord till he has mercy upon me.'

May 1—"Dr. Hasuer, and other friends, and on the 2d. President Van Rhyneveldt paid us a friendly visit. We feel great regard and gratitude towards the latter, who has always been a friend and father to us, and now again expressed his earnest wish that we might be able to extend our labours to many other places. He took particular notice of the improved state of our town, with which he expressed much satisfaction."

11th—"An aged slave sent us a dollar and a shilling, to distribute among the poor at Gnaderthal. He is a Malabar by birth, and 1 ng ago became acquainted with us. We can truly call him a lover of the truth, as it is in Jesus."

June 7—"We enjoyed the singular, and to us very pleasant sight, of the whole country being covered with snow, which has not occurred during the whole twenty years residence of the brethren in this place. All the mountains, and even the Swartzbergh,

(black mountains,) were covered. The snow remained for seven days upon the highest peaks, but in the valley it soon melted away. The cold was intense."

July 19.—"Fifteen adults were baptized by Brother Kuehnelt, assisted by the other ordained brethren. We bless the Lord for the particular manifestation of his grace to us on this occasion. He was, indeed, in the midst of his congregation, and made it a day of peace and joy to us, and all our people. On this day, 19 years ago, the first Hottentot was baptized, after the renewal of the mission; and, since that time, 1113 adults have been added to the church by holy baptism, besides children."

August 16.—"We heard with great sorrow the affecting account of the unexpected death of our valuable friend and benefactor, Mr. Van Rhynefeld, president of the Council of Justice at Capetown. We have lost in him a tried friend and father, who was earnestly intent upon doing every thing to assist in the propagation of the Gospel."

September.—"In the beginning of this month Brother Kuester and his wife were engaged in speaking with 150 married couples belonging to our congregation, of whom they reported that most of them were walking worthy of the Gospel. Many of them observed, that before they had heard God's word, while they were yet heathen, they had frequent broils and beat each other; but since their conversion they loved each other more, and from a purer principle than before, and such disturbances had ceased. A sister being asked whether she lived always in peace with her husband, made the following reply: 'There is no water so clear and pure, but there may be some small portion of mud at the bottom, which will shew itself if you stir it, and try to turn the stream.'"

Dec. 31.—"The Rev. Mr. Campbell arrived here on a visit. He expressed his joy on seeing so large a congregation of believing Hottentots dwelling in this place, but regretted, that he could not address them in Dutch. He admired also the order, devotion, and attention which prevailed in their meetings at church, and attended the public worship at night, when, at twelve o'clock, we closed the old, and entered into the new year, with prayer and praise.

"When we call to mind all the events of the year past, we fall down at the feet of Jesus, and exclaim, 'Is it possible that thou canst love such poor undeserving creatures so much, and shew such great mercy towards us?' Among many outward benefits, Christ. Observ. No. 148.

we ought to mention his having preserved us from infection and danger during the small-pox, though many of our people were at work in places where they prevailed. During the period of this epidemical disease, there existed great consternation among the inhabitants of the Cape, as formerly this disorder always proved dangerous, and fatal to most. Our heavenly Father, however, blessed the inoculation by vaccination in a remarkable manner; insomuch, that its character as a defence against infection by the small-pox is established in this country.

"The Lord has been gracious to us in externals, and we return our sincerest thanks to all who have contributed to the maintenance of this mission.

"The work of God has continued, without much external shew, to increase and prosper, which, we trust, the diaries of the past year will prove, to the joy of all true lovers of the Lord Jesus. They will, with us, praise and bless his name for all the proofs of his power and grace made manifest among us.

"In the year 1812, there were born here 49 children; 61 new people have become inhabitants; candidates for baptism, 100; for the communion, 98; adults and children baptized, 163; first partakers of the Lord's Supper, 76; received into the congregation, 15; departed this life, 20; moved to Gruenekloof, 5 persons. The congregation consists of 876 persons, of whom 296 are communicants; 107 more than last year. There are 1073 persons living at Gnadenthal, in 224 houses."

April 21, 1813.—"The Passion Week was a season of great blessing to us and all our dear people. On Maundy Thursday, three persons partook of the Lord's Supper with us for the first time, and 39 were present as candidates, 19 of whom will be confirmed for admission to it the next time. On Easter Sunday, 22 were baptized into the death of Jesus. On this solemn occasion a Scotch Missionary, the Rev. Mr. George Thom, was present, and afterwards expressed his great joy in beholding, for the first time, the baptism of converts from among the heathen. Nineteen were admitted among the candidates for baptism.

"During these holydays we had here a great number of both Christian and other visitors, insomuch that our spacious church could not contain them all, and many stood without.

"On the 2d of this month we had the pleasure to see his Excellency Sir John

Francis Craddock, governor of this colony, with his son and two aids de camp, Lieut. Col. Reynell and Major Munro, arrive with us on a visit. His Excellency seemed much gratified, and expressed his satisfaction with all he saw and heard. The melodious singing of the Hottentot Congregation in the evening-service pleased him much. We had much conversation with him relating to the concerns of this establishment, and that at Gruenekloof, and were thankful to perceive that he is favourably disposed towards the Mission."

June 26.—"Since the commencement of this year, 40 new people have come to live here; 24 children have been born; 46 adults and 16 children baptized; 31 admitted to the Holy Communion, and 31 to the class of candidates for it.

"We enjoy the favour and protection of our excellent Government; and though we perceive that not all the white people in the country are friends to the Mission, yet we trust in its wisdom and justice, that all difficulties will be removed, and permanency ensured to our Missions here and at Gruenekloof."

2. Gruenekloof.

Jan. 5th, 1812 —"Two English soldiers, who are pious people, called upon us, and attended the litany and public service. We had afterwards some agreeable and edifying conversation with them."

12th.—"We had again an agreeable visit from two English soldiers, with whom our intercourse has become, of late, more frequent, and we find among them several who are truly awakened, and meet in fellowship for mutual edification."

Feb. 17th.—"A family, consisting of five persons, came hither, requesting leave to live at Gruenekloof. The man said, 'I have served sin all my life, but now I wish to turn to God, and as I have heard that here the Hottentots are taught how to know and obey Him; I am come with my children to this place; O, do not refuse my request!' But as he had no passport, we were under the necessity of referring him to the Fiscal to obtain one. A passport was given him, but his *baas* (master) prevailed upon him at Capetown, to hire himself for three months, to go to Graaf Renet, and fetch his cattle. He agreed to it, on condition that he might also fetch his own, for which purpose he obtained a permit at Capetown. Some gentlemen at the Cape asked him what made him so anxious about getting to Gruenekloof. He replied: 'I am a sinner, seeking rest for my soul, and at that place I shall be directed in the way of salvation.'"

19th —"In the latter days of this month, several new people called upon us, expressing their concern for the salvation of their souls. One of them, Trim Jaeger, said, 'I have grown old in the service of sin, but I hear, that the greatest sinner may come to Jesus and be saved. This gives me hope. I pray, therefore, daily, that my sins may be forgiven, and that our Saviour may receive me, and make me his child.' Little children also begged their mothers to bring them to sisters Schmitt and Bonatz, to speak with them about our Saviour.

"In general, we discover of late a new awakening in the hearts of our people, for which we often bring thanks and praises to that blessed Spirit whose work alone it is."

Aug. 11th.—"Between two and three o'clock in the morning, our dog began to bark with such violence, that we suspected the approach of some wolves, which proved too true. They leaped over the wall enclosing our farm-yard, and killed two sheep and 14 goats. They eat off all the heads, and left the carcasses."

Sept. 20 —"It pleased the Lord to lay a special blessing upon the preaching of the Gospel, a great number, both of our own people, and of strangers, being present. After the sermon several came to speak with us, concerning the state of their souls."

30th.—"Sister Bonatz might have been hurt, by a very venomous serpent. She went to fetch some eggs from the hen-roost, when she saw something lying in it, looking like a piece of rope, but, on touching it to take it away, soon discovered the mistake, and the creature was immediately killed."

Nov. 10 —"We had a very agreeable visit from Mr. Campbell, and two English Missionaries. He lately arrived here on a pastoral visit to the English and Dutch missionary establishments in this country.

"On the following day, they went into all the Hottentots' houses, and conversed with several of them, in a very kind and confidential manner, about the grace bestowed on them. Many answered the questions put to them in a very open-hearted way.

"Rachel Saul said: 'Yes, sir, we cannot indeed sufficiently thank the Lord for the mercy shown unto us. I strayed long in the wilderness, and knew not that there was a Saviour. Now I have been taught to know Him in my latter years. O that I were more thankful! But herein I am far behind. He must help me with His Spirit, and give me power to be more obedient to Him and my teachers, and to walk in His ways. We are not worthy, that we should

be so kindly remembered in your native country. I beg you to thank all our friends and benefactors.'

"Others said the same, and our friends seemed much pleased with their visit. After the evening-service, they desired to offer up their prayers and thanksgivings, in fellowship with us, for the goodness of God, who had caused the light of His Gospel to shine so bright in this place. We joined most fervently in their prayers, that in Africa also the knowledge of our crucified Saviour may spread far and wide, and many nations flock to him as their Redeemer.

"On the 12th, these worthy visitors left us; the Hottentots, in their usual manner, singing some farewell verses for them, which they answered by singing an English hymn."

Dec. 31.—"At nine in the evening we met to close the year with prayer and thanksgiving, and devoted ourselves anew to Him, who had supported and blessed us throughout the year past; and in whose pardoning love, and sure help, in every time of need, we place our confidence for the time to come.

"During the course of the year 1812, 17 persons have become partakers of the Lord's Supper; 25 adults and seven children were baptized; 3 were admitted as candidates; and 37 obtained leave to live here.

"The Hottentot Congregation at Gruenekloof consists, at present, of 125 persons, of whom 36 are communicants. There are 252 inhabitants, dwelling at Gruenekloof and Lauwesklouf, whom we serve with the Gospel, and commend, with ourselves, to the prayers of all our brethren and friends."

Jan. 26 and 27, 1813.—"We had a very agreeable visit from Mr. John Herbert Harington, chief judge of the East-India Company's Court in Bengal, in company of Mr. Thom. They visited all the dwellings, and attended our worship; conversed very kindly with many of our people, on the ground of our faith, and in general showed great interest in the welfare of this work of God among the heathen. At taking leave, Mr. Harington most generously gave us 50 dollars, to be distributed among the poorest Hottentots of our congregation, and 100 dollars towards the support of the Mission. We felt very grateful for this most seasonable relief; and on the 31st, having fixed upon 24, as the poorest of our people, we sent for them, after the afternoon's service, spoke to them of the goodness and mercy of the Lord, shown to them in so many ways, how he had directed the hearts of so many of his children, of various denomina-

tions, to take share in their spiritual and temporal welfare, and now had sent them particular friends in Mr. and Mrs. Harington, who, by active benevolence, wished to administer to their necessities. We then made the distribution. They were much affected, and said, that they were unworthy of the love and kindness of their teachers, and of such good friends, being yet so very deficient in showing their love to our Saviour and His people, but expressed their thanks to these generous benefactors, in the most lively terms, and with many tears of gratitude."

Feb. 16th.—"Anna Chater Saul departed this life. She was baptized some years ago at Gnadenhal, and admitted there to the Lord's Supper. In 1810, she moved hither with her husband. She walked worthy of her heavenly calling and was always cheerfully resigned to the will of the Lord. Her exemplary conduct edified the whole congregation, and she often prayed to our Saviour to grant her grace and strength to act in conformity to His word. If she found any opportunity of speaking to her sisters of what the Lord had done for her soul, her mouth was filled with praise and thanksgiving. In her whole deportment it was evident, that the grace of God had not been bestowed upon her in vain. Shortly before her end, she sent for Brother Schmitt and his wife, and entreated them to pray the Lord soon to take her home. She added: "I am ready, and only waiting for my Saviour, to come and take me to Himself as an unworthy but reconciled sinner." More persons belonging to our congregation, having assembled, Brother Schmitt offered up a fervent prayer, commending her departing spirit to her Redeemer; soon after which she fell gently asleep."

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS.

The annual meeting of this Society was held at Edinburgh on the 30th of November last. The Report then made was full and satisfactory. Forty circulating schools had been formed in different parts of the least accessible districts of the Highlands and Islands. The eagerness of the poor people to profit by these schools, as well as the progress of the scholars, was highly encouraging. The funds of the Society had also been considerably increased; and its income in the year 1813 amounted to about £600. Of the forty schools that were formed, the teachers of the Society have been wholly

removed from 13; the people either hiring school-masters at their own expense, or attending to their own education, and helping each other forward. The extracts we are about to give from the Report, will establish the claims of the Society to the support and patronage of the public.

In the course of the summer, one of the Secretaries visited many of these schools. We shall quote a few passages from his journal.

July 4 and 5.—“I was at Tierndrish, the residence of the Rev. Mr. Ross, minister of Kilmanivaig. This parish, which is about 63 miles in length, enjoys several important advantages in point of education; but many parts of it are, notwithstanding, in a most destitute condition.”

“Proceeded by the banks of the Caledonian Canal, and called at Strown for Captain Cameron. He was not at home; but his lady gave a very favourable report in regard to the conduct and behaviour of the Society’s Teacher at Muirshealich, about a mile distant. This school could not be continued during the summer months, as the attendance was so small. The teacher has therefore removed to the head of Locharraig; where, in a district called the ‘Rough Bounds,’ the people have duly appreciated the value of his labours. The country is intersected by two rapid rivers, but, in wet weather, the children have been carried to school, across these, by their parents, so that the attendance has, upon the whole, been regular.”

“July 8.—Arrived at Borrodel, near to Arisaig. Crossed Loch Aylort, in company with another gentleman, to Moidart, a country wholly inhabited by Catholics. Examined the Society’s School at Glenuig. The children acquitted themselves much to the satisfaction of all present, and the parents seemed not a little gratified. A gentleman, from the opposite coast, who, coming up the Glen on business, was invited to attend, repeatedly expressed his surprize, as he had no idea that such proficiency could be made in the short space of a few months. The parents and elder people were exhorted to profit by the teacher’s present residence among them, and to attend the school; since which period, the greater part of the unmarried women have begun to learn to read.”

“16th.—At Coshladder, in the parish of Duirnish, in company with Mr. Shaw. Here there is a numerous and flourishing school. Great satisfaction accompanied its examination, though the attendance has rather fallen off during the summer. About 76 persons, old and young, have entered

this school. Among a goodly number present, I found the husband and wife learning together. There was one scholar aged 56; three men aged from 30 to 32; two women of 37, and one of 32 years of age; besides a number of young people from 18 to 25.”

“July 24.—At Jeantown, in the parish of Loch Carron. The Rev. Lachlan Mackenzie, minister of the parish, accompanied me to the Gaelic School in Jeantown. About one hundred persons have derived benefit from this teacher’s labours. During the vacation between the winter and summer sessions, the people, of their own accord, proposed to support the teacher, at their own expense entirely, in order that they might derive more benefit during his residence among them. Few sights could be more gratifying, than to witness parents and children, old and young, assembled in the same school, and all equally interested; to hear the children, who, but a few months ago, comparatively ‘knew not any thing,’ reading the living Oracles with fluency; and the mother of children, with the youngest in her arms, hand this infant to her neighbour, while she should stand up, in her own class, consisting of mothers, to read her lesson; and all this in a fine flourishing village on the banks of Loch Carron, where the number of inhabitants is rapidly increasing.”

The following extracts are from letters addressed to the Secretary:—

1. From the Rev. Dr. Ross of Lochbroom, Invernesshire, dated May 10, 1813.

“I visited your School at Keppoch, on the 1st inst. Fifty were present on the day of examination. I proceed to state their progress. Here, indeed, I have good news to communicate to you; for their progress was to me surprising. It is quite unnecessary to enlarge. Every individual did his duty. Some did wonders. And he must have had a hard and unfeeling heart who could hear, without emotions of delight, little children of seven or eight years old, and grown up persons at the head of families, who, on the 1st of November last, knew not one letter of the Alphabet, on the 1st of May reading alternate verses of the Bible, *ad aperturam libri*, with precision and accuracy, in a language which they perfectly understood, and seeming to be deeply impressed with what they read. I never examined a school with more unmingled satisfaction; nor could I suppose it possible, that a woman of a weakly constitution, and in indifferent health, however zealous, could have done what Margaret Sinclair did. But she gives the proper account of the matter herself; for

she says, 'My heart was in the work—and, blessed be his worthy name ! I was not one day sick since I began.' Upon the whole, I trust I may say with confidence, that your money has not been thrown away on the little strath of Lochbroom."

2. From the Rev. J. Macqueen, of Applecross, Rosshire.

"April 5, 1813.—It gives me pleasure to report the diligence and successful exertions of your teacher in this parish. The object of his mission could not but render him acceptable to the people of Canukile; and the benefit they have already derived from his scrupulous and conscientious attention to his duty, hath gained him their good will and attachment. Their progress in the short period of little more than four months, is truly gratifying. Of fifty persons who have occasionally attended his School, four read the Old Testament, seventeen the New Testament, five the Psalm Book, and twenty-one the First Book; the other three are but beginners. They were all so completely illiterate, that of this number, only seven knew the letters when he commenced teaching in December last.

"Sept. 14, 1813.—As your teacher in this parish will soon be removed from his present station, I wish to have your concurrence to appoint him to any other part of the parish, where I may judge his services may be most required. With a view to raise a spirit of emulation among the people, I have had his pupils, young and old, married and unmarried, examined publicly in church, after Divine service. The exhibition did full credit to the teacher and the scholar, and hath created a competition in different districts of the parish for his next appointment. I have no intention to place him in any situation where less than forty-six can attend, and, eventually, many more."

3. From the Rev. Dr. N. Macdonald, Roman Catholic Clergyman, dated Moidart, Invernesshire.

"April 22, 1813.—Sir, please permit me to inform you, that Peter M'Ewen, the bearer hereof, has given entire satisfaction in regard to his moral conduct, which has been irreproachable since he came to this country; as also in teaching the Gaelic language, in which branch of education, his pupils, I find, have made an unexpected progress, during the short period since he came here, having, by all appearances, paid the utmost attention to the trust you and the Society reposed in him. I give this character of him entirely unsolicited by himself; but, from the little acquaintance I have had personally with him, and the re-

port of my parishioners with whom he lodged. He is now, I am told, about to depart, and though to return soon hereafter, uncertain, he says, whether or not to be appointed again for this country. The whole of this country are Roman Catholics committed to my care, with the exception of a few of the established religion. The difference of our creed, I understand, makes no difference in the universal benevolence you shew towards all mankind; and, therefore, if you and the Society do not find it convenient to restore Mr. M'Ewen to us, I beg leave to propose another candidate, who is his principal Scholar. I have examined the boy, and have made him read different parts of the Bible, besides his ordinary lesson, when I found him as expert in reading the Gaelic, and as fluently, as you or I could read English. The local situation of this country is very disadvantageous to any kind of public school, being cut up a considerable way by the sea; but if you can find it convenient to employ Ranaid M'Donald, Mr. M'Ewen's pupil, he will, in a short time hence, teach all the youth of the country to read the Gaelic Scriptures, which I wish for very much."

4. From the teacher at Gress, in the parish of Stornoway, Isle of Lewes, dated Dec. 9, 1813.

"No doubt but you will be glad to hear that I am more busy with scholars at this time, than I have been since I began teaching. The number on the list is 109. There was not one among the 109 that knew a single letter in the Spelling-Book when I began teaching them, which Mr. Mackensie can witness. They are coming on surprisingly. I had a person from Stornoway with me last Sabbath, and I made one of the scholars to read before him, who said that he has seen a number that was at school six years (*i.e.* successive winters) that could not read as proper. He can read Gaelic as well as myself, though he knew not a letter when I came here."

5. From the Rev. John Shaw, of Duirnish, Isle of Skye, dated April 13, 1813.

"Your school, at Coshladder, the least populous district of the parish, succeeds far beyond my expectations. There are seventy-six already on the list of the school, almost all of which attend regularly one part of the day; and there is hardly a day passes without additions being made to the number. You can hardly conceive what an interest is excited by the School; not a moment is the teacher allowed to himself; even when obliged to come to his house

for refreshment, people will be at him to receive instructions: he is employed, almost without intermission, from seven in the morning till ten or eleven at night. In the morning and forenoon, he has mostly children and young people; in the evening, persons of all ages. On Sabbath, also, the School is open morning and evening, and numbers attend. Of the seventy-six scholars I mentioned, fifty-three are men and boys, and twenty-three women and girls. Twenty-two are above twenty years of age, one is fifty-six, the rest are from twenty downwards to five years. There is one whole family attending, consisting of the husband, wife, and three children. Four read in the Old Testament, six in the New, and in a short time eight more will be added to this class; the rest are reading in the First Book, except two or three in the Alphabet."

6 From the teacher in the island of Cannay, dated Dec. 8. 1813.

"The Roman Catholics here make no scruple in learning any thing I request—any portion of Scripture. I am greatly obliged to Mr. M'N. for his kindness in every respect; and also to the priest, who lives at Eigge, and came to this island some days since. He has been admonishing both old and young to attend. I have heard him saying (while talking about me,) that he should be greatly displeased, if they should not attend, 'for (addressing them) you see he came here not for his own interest, but for yours; therefore, I hope you'll consider that.' And there is a prospect of a large attendance."

We conclude with an extract from the Report of the Gaelic School in Edinburgh.

"There are various persons attending who seem to be above sixty years of age, and cannot read without the assistance of spectacles, who now read with much propriety, and their progress has far surpassed my expectations. I must not here omit to mention the case of a very poor woman, at the advanced age of *seventy-eight*, who could hardly read any at the beginning of the last session, and who is now reading in the highest class, while her mental faculties seem to be unimpaired, so that she can comprehend what she reads. Her appearance struck me very much, from her seeming earnestness to be able to read. It was truly pleasant to see her calmness of mind, and to be informed of her steady attendance, under the pressure of poverty, and the infirmities of old age, for she cannot walk without the assistance of crutches!"

MISSION TO TARTARY.

The Missionaries have recently been forc-

ed to abandon their settlement at Karass, and to retire to Georghievsk, in consequence of disturbances among the Tartars. They have been enabled to remove the property belonging to the Mission. The printing of the Turkish New Testament had previously been completed, and all the copies of it were brought to a place of safety without sustaining the slightest injury.

EAST-INDIES.

The Rev. Archdeacon Middleton, whose address to Mr. Jacobi, on the occasion of his being sent as a Missionary to India by the Society for promoting Christian Knowledge, we noticed in our volume for last year, p. 673, has been appointed the first Bishop of India. May his appointment prove a source of blessing to the millions of Hindostan!

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the British and Foreign Bible Society will be held at Freemason's Hall, Great Queen street, Lincoln's Inn Fields, on Wednesday, the 4th of May. The President will take the chair at twelve o'clock precisely.

N. B. *No ladies can be admitted.*

CHURCH MISSIONARY SOCIETY.

On Tuesday, the third of May, the Anniversary Sermon for this Society will be preached at the church of St. Anne's, Blackfriars, by the Hon. the Dean of Wells: service to begin at half past ten o'clock. The Annual Meeting will be afterwards held at two o'clock, at the Crown and Anchor Tavern in the Strand. On Wednesday evening, the fourth of May, the Annual Sermon before the members of the various Associations formed in the Metropolis, in aid of this Society, will be preached at the church of St. Lawrence Jewry, Guildhall, by the Rev. Basil Woodd, M. A.—service to begin at half past six.

PRAYER BOOK AND HOMILY SOCIETY.

A Sermon will be preached at Christ's Church, Newgate-Street, for this Society, on the morning of Thursday the 5th of May, by the Hon. and Rev. G. F. Noel, M. A. Vicar of Rainham, in Kent; service to begin at eleven o'clock. A general meeting of the society will afterwards be held, at one, on the same day, at the New London Tavern, Cheapside.

**LONDON SOCIETY FOR PROMOTING
CHRISTIANITY AMONG THE JEWS**

The sixth anniversary meeting of this Society will be held, on Friday the sixth of May next, at Freemasons' Hall, his Royal Highness the Duke of Kent in the chair, which will be taken at twelve o'clock precisely. Sermons will be preached, for the benefit of the Society, on Thursday evening the 5th May, at St. Bride's Church, Fleet-street, by the Hon. the Dean of Wells; and on Friday evening the 6th May, at the Jews' Chapel, Church-street, Spitalfields, by the Rev. W. Cooper, of Dublin: service to begin at both places at half past six.

NAVAL AND MILITARY BIBLE SOCIETY.

The annual meeting of this Society will be held at the New London Tavern, Cheap-

side, on Tuesday the 10th May, 1814. The chair will be taken exactly at one o'clock.

SUNDAY SCHOOL UNION.

The next annual general meeting of the members and friends of this Society will be held, at *six o'clock*, on the morning of Wednesday the 11th of May, at the City of London Tavern, Bishopsgate-street.

RELIGIOUS TRACT SOCIETY.

The annual meeting of the Religious Tract Society will be held, at the City of London Tavern, Bishopsgate-street, opposite to Threadneedle-street, on Thursday the 12th of May, at half past six in the morning. The chair will be taken at half past seven precisely.

VIEW OF PUBLIC AFFAIRS.

WHEN we ventured, in the month of January last, to express, not only our ardent wishes but our confident hope, that the military despotism of Bonaparte would ere long, be superseded by the mild and constitutional sway of Louis XVIII., we excited no small surprise among many of our readers; and yet, if they will now do us the favour to look back to that Number of our work (pp. 62 and 63.) they will perceive that the grounds on which we founded that expectation have proved to be by no means chimerical. Short as has been the interval since we indulged in these speculations, which were then regarded as so visionary, they have been realized to their utmost extent. Bonaparte no longer reigns: his power is broken! Louis XVIII. is restored to the throne of his fathers, with the universal concurrence of France! A constitution is already adopted for that country which, with some modifications, appears calculated to secure at once the happiness of the people and the dignity of the government! Europe is at peace, its dangers obviated, its miseries terminated, its independence achieved! What a wonderful revolution! A revolution too in which humanity has every thing to rejoice at, nothing to lament!—A revolution tarnished by no act of cruelty or revenge; the actors in which have seemed only anxious to become the ministers of God for good to the afflic-

ted nations of the earth! This hath God wrought, and let us all give him the glory!

But it will be necessary to trace briefly the steps by which these providential changes have been brought to pass.

Our last number brought down the history of the campaign in France to the 14th of March. For some days the hostile armies were engaged chiefly in manœuvring; and, Bonaparte having directed his main force against the army of Prince Swartzenberg, Blucher was enabled in the meantime to execute some important movements, which placed him in a situation effectually to co-operate with the grand army. On the 18th, the negotiations at Chatillon were finally broken off. Bonaparte appears to have immediately formed the plan of passing into the rear of the allies, in the hope that the desire to protect their magazines and to preserve their communication with Germany, both which would be threatened by this movement, might lead them back to the Rhine. His garrisons in this quarter would also be relieved, and the war removed to a greater distance from his capital.—The allied generals appear at once to have penetrated into Bonaparte's design; and, with a boldness and decision worthy of their cause, they adopted a resolution which not only frustrated that design, but in a week put a happy period to the contest. They resolved to leave Bonaparte behind them, and

having united the armies of Swartzenberg and Blucher, amounting together to more than 200,000 men, to march direct to Paris. A corps of 10,000 cavalry and forty pieces of cannon was left to watch Bonaparte's movements, and to harass his march. The advancing army encountered, near Vitry, on the 25th, the corps of Marmont and Mortier, which were hastening from Paris to join Bonaparte, and drove them back with loss. On the same day an immense convoy of provisions and ammunition, escorted by 5,000 men, was met near Fere Champenoise; and, after a gallant resistance, the whole fell into the hands of the allies. From this place the allies continued to advance rapidly on Paris, which they reached on the 29th; the retreating corps opposing an occasional, though ineffectual, resistance, to their progress. The position they occupied extended from Montmartre, on the right, to the wood of Vincennes, on the left. Prince Swartzenberg addressed a proclamation to the inhabitants of Paris, calling upon them to imitate the conduct of Bordeaux, and to accelerate the peace of the world, by concurring with the allies in establishing a salutary authority in France; but the flag was refused admittance. On the 30th, the troops composing the garrison of Paris, with the corps of Mortier and Marmont which had joined them, posted themselves in a strong situation on the heights of Belleville. These heights, as well as the whole line of the enemy's entrenchments, were successively attacked and carried by the allied forces, but not without a sanguinary conflict. At the moment of victory, a flag of truce arrived from Paris, proposing to accept the offer previously made but which had been refused admittance. This proposal was acceded to; and, on the morning of the 31st, the allies entered Paris. They entered it, however, not as conquerors but as deliverers. The Emperor Alexander and the King of Prussia were received by all ranks of the population with the loudest and most cheering acclamations. The general cry was "Vive l'Empereur Alexandre!" "Vive notre Libérateur!" "Vive le Roi de Prusse!" mingled with a considerable and increasing cry of "Vive Louis XVIII!" "Vivent les Bourbons!" The national guard in their uniform, and armed, cleared the avenues for the troops passing through, in all the pomp of military parade, the very day after they had been so severely engaged; while the people, unanimous in their cry for peace and for a change of dynasty, enjoyed the spectacle of the entry into their capital of an invading army as a

blessing and deliverance. A declaration was immediately issued by the allied sovereigns, expressing their fixed determination no more to treat with Bonaparte or any of his family; to respect the integrity of ancient France, as it existed under her legitimate kings; and to recognise and guarantee the constitution which France should adopt. The Senate having been called together on the following day, a Provisional Government was immediately nominated by them, consisting of five members, at the head of which Talleyrand was placed; and resolutions were adopted declaring that the Dynasty of Bonaparte was at an end, that the French Nation was delivered from its allegiance to him, and that the soldiers were absolved from their oaths. To the Provisional Government was delegated the task of preparing the plan of a constitution. On the 6th instant, the plan they had prepared was presented to the Senate, and it appears to have been unanimously adopted. We were rather startled at the sight of this constitution, the work of four days, and began to tremble lest the happiness of France was once more to be made the sport of some new and rash experiment in political science. We found, however, a solution of the phenomenon of the unprecedented haste with which so great and momentous a work had been achieved, as well as some abatement of our alarms, in the near resemblance which the plan bears to the British Constitution. The following is a brief outline of it.—The Government is to be a hereditary monarchy. The French people call freely to the throne of France Louis Stanislaus Xavier, brother of the last king, and the other members of the House of Bourbon in their order. The executive power belongs to the king. The king, a hereditary senate named by the king, and a legislative body elected by the people, concur in the making of laws; the king's sanction being necessary to the completion of a law. Plans of laws may originate in either house; and the king may propose to both, subjects of consideration; but laws relating to contributions can only be proposed in the legislative body. Members of both houses are free from arrest without a previous authority from the house to which he belongs, but the trial of members of either house belongs to the senate. The princes of the blood are of right members of the senate; and the ministers of state may be members of either house. The legislative body must be re-elected at the end of five years; it assembles each year, of right, on the 1st of October; but the king may adjourn or dissolve

it: in the latter case, another must be formed in three months. Taxes shall be equal, and imposed only by law; the land-tax to be fixed only for a year; and the budget to be annually presented at the opening of the session. The law shall fix the mode and amount of recruiting for the army. The judges shall be independent, and hold their situations for life. Trial by jury, and publicity of trial in criminal matters, are preserved. The king may pardon. The penalty of confiscation of goods is abolished. The person of the king is sacred and inviolable; all his acts are to be signed by a minister, who shall be responsible for any violation of the laws which those acts may contain. The freedom of worship and conscience are guaranteed; the ministers of religion are treated and protected alike; and all Frenchmen are equally admissible to civil and military offices. The liberty of the press is entire, with the exception of offences which may result from its abuse. The public debt is guaranteed, and the sale of the national domains maintained. The ancient nobility resume their titles, and the new preserve theirs hereditarily: the legion of honour is maintained, with its prerogatives. The Senate is to consist of not less than 150, and not more than 200 members, whose dignity is immoveable and hereditary; the present senators form part of this number, and continue to enjoy their present endowments; the king names the rest, and supplies all vacancies. The legislative body shall be chosen immediately by the electoral bodies; and each department shall continue to send the same number of deputies as at present: the deputies shall preserve their pay: the present deputies shall continue till replaced by an election to take place for the session of 1816. The ordinary tribunals existing at present are to be preserved till altered by law. The courts of cassation, the courts of appeal, and the tribunals of the first instance, propose three candidates for each vacancy of judge; and the king chooses one of the three, and names the first presidents and public ministers of the courts and tribunals. The military on service and on half-pay or pension, and their widows, preserve their rank, honours, and pay. Every person may address by petition every constituted authority. All the existing laws remain till legally repealed; the civil code shall be called the code of the French. The present constitution shall be submitted to the acceptance of the French people: Louis Stanislaus Xavier shall be proclaimed king as soon as he shall have signed and

Christ. Observ. No. 148.

sworn to an act stating his acceptance of the constitution.

The Count d'Artois, the brother of the king, who repaired to Paris soon after it was taken possession of by the Allies, and was received with the most enthusiastic expressions of joy, has been appointed Lieutenant-General of France. He has signified his brother's willingness to accept the basis of this constitution, implying that there are some of its details which require to be modified. Louis XVIII. himself left London on the 23d instant for Paris.

It is now time to turn to Bonaparte. When he discovered that the allies had adopted the bold policy of advancing at once to Paris, and had already for two or three days been pushing forward in that direction, he made an effort to repair the error he had committed, by an immediate and rapid pursuit. It was now, however, too late. Exhausted as his troops were by the fatigues they had undergone, deprived of the supplies he had relied on receiving from Paris, but which had been intercepted, disappointed of his reinforcements, and harassed by the clouds of cavalry which hung on the flank and rear of his armies, he was still more than two days' march from Paris on the day on which the Allies entered it. On hearing of this event, he established his head-quarters at Fontainebleau, intending there to collect and re-organize his force. He soon found, however, that he could no longer rely on the support of his generals or army. He therefore transmitted a proposition to Paris, offering to abdicate in favour of his son. This insidious proposal was instantly rejected; on which he declared his entire renunciation, for himself and his heirs, of the throne of France. The moment his military power was broken, it appeared that he stood alone and unsupported in a country, where, a few days before, he had disposed at pleasure of the lives and destinies of its inhabitants.

Bonaparte has selected the island of Elba as the place of his future residence. Six millions of livres annually (250,000*l.* sterling), it is said, are to be allowed for the support of himself and his family, including the Empress Maria Louisa, who, it seems, has separated herself from him.

The revolution which has thus taken place has discovered to the world more of the hideousness of Bonaparte's government, than will suit the taste of his warm admirers in this country; of whom, we are sorry to say, there have been and still are some among us.—Such was the ignorance of public events which prevailed,

that the revolution which had taken place in Holland in November last, was not known in Paris when the allies entered it. —When the Bastille was forced by the populace of Paris in 1789, seven state prisoners were found in it: the number found in Bonaparte's state prisons is said to amount to upwards of 1200 —A number of Belgian priests, who had, for years, been confined in different castles for having refused to say prayers for Napoleon, although they had made repeated acts of submission, have been set at liberty.—Upwards of 300 students belonging to one of the Universities in Flanders, and among them 40 clergymen, had been sent to join the army: an order has been issued by the Provisional Government for their liberation.—A vast number of children had been forcibly taken from their parents by Bonaparte, to be educated according to his own views in his public establishments: the Provisional Government has ordered that parents should be allowed to reclaim their children so circumstanced.*—But it were endless to state all the particulars of his tyranny which recent events have brought to light. One of his last acts, while Paris was yet in his power, was to rob the treasury of all the specie contained in it, and he afterwards augmented this fund by seizing on the public chests of several of the departments. The Provisional Government have issued orders for the recovery of this property.

It was the policy of Bonaparte to throw great obstacles in the way of communication by letters, or even by special messengers, between one part of France and another, and between France and the rest of the world. Immense masses of letters were found in the Post-office of Paris, which had been accumulating there for years, and which were immediately forwarded to their destination. And so trained to the habit of stopping the circulation of letters, journals, &c. were the public functionaries of France, that it was found very difficult at first to convey to the departments a knowledge of the recent events

* Mr. Cobbett, who seems anxious to prevent, as far as he can, the return of the world to peace and order, and who seems particularly mortified at the failure of all his predictions of the ultimate defeat and disgrace of the allies, and the continued pre-eminence of Bonaparte, has flagitiously represented this humane order as the suppression of Bonaparte's institutions for the education of poor children.

in Paris. On the 10th instant the knowledge of those events had not yet reached Toulouse; where an engagement took place on that day, between Lord Wellington and Soult, which ended in the defeat of the latter and the occupation of Toulouse by his lordship on the 12th, to the great joy of the inhabitants. The particulars of this battle are not yet known, but it appears to have been very sanguinary. We hope that strict inquisition will be made for the persons whose culpable negligence (if not their criminal premeditation) has led to this useless effusion of human blood. An event of the same melancholy description has taken place at Bayonne. And at Hamburg, Davoust appears to be still indulging the ferocity of his disposition by acts of the most wanton cruelty—Means have been taken for effectually sheathing the sword along the whole line of the late extensive warfare; and, we trust, we have now heard the last tale of blood which is to afflict Europe for many years.

This brief view of the wonderful occurrences of the past month, which we have abstained from interrupting by any observations of our own, cannot fail to suggest to our readers many useful topics of remark. The lessons which they are calculated to convey to kings and nations are highly instructive, and we trust will not be lost upon them. Indeed, they appear to have already produced their effect on the minds of the allied sovereigns. The singular moderation which has marked all their proceedings has been as gratifying as their success has been complete. War, as conducted by them, has worn, not a hostile, but a friendly aspect; and admits of being compared to those parental severities which are employed to restrain the follies and reclaim the wanderings of a child. Much, however, as we admire the spirit of moderation by which the allied powers have been influenced, in one point we cannot but think that they (and here we include Great Britain in the number) were induced to make an unjustifiable sacrifice of the hopes of Europe, from their eagerness to bring the war to a close. They would have made peace with Bonaparte! They would have made peace with him too on terms which would have left him master of the destinies of nearly thirty millions of people, and in a situation once more to have put the yoke on their own necks. We shudder to think what would at this moment have been our prospects and the prospects of the world, had Bonaparte assented to

the terms proposed to him by the allies. And why he did not assent to them can only be explained on the same principle of infatuation, which "turned into foolishness" the counsel of another usurper in ancient times, and which produced also the same happy issue, the destruction of the usurper's power, and the restoration of the lawful monarch, by the universal voice of his subjects. The case of Bonaparte, however, as it appears to us, bears a nearer resemblance to that of Pharaoh, than of any other monarch ancient or modern. "And in very deed, for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." And, surely, if the elevation and fall of Pharaoh were expressly intended to magnify the Divine Power, and to produce beneficial impressions on the hearts of those who witnessed them, it is impossible to deny that the career of Bonaparte,—the "solar height" to which he has been raised, the "starless night" in which he has set,*—is, if possible, still more pregnant with important instruction. Nor does the resemblance of the two cases hold merely in their outline. From the declaration of the allied sovereigns, issued after the rupture of the perilous negotiations at Chatillon, (far more full of danger, in our view, than the fiercest storm of war,) it appears that Bonaparte had, in the hour of defeat, manifested a willingness to accept the terms that were offered to him; but meeting unexpectedly with some considerable success, all his proud hopes revived: "his heart was hardened:" he would no longer listen to any compromise. In less than a fortnight, this man, who made the world to tremble, with whom the utmost hope of Europe in arms aspired only to what might be deemed an honourable accommodation, becomes as abject as he had been proud; and accepts life, and an ignoble subsistence, on the terms of a miserable exile to a petty island. So may the oppressor cease throughout the universe!

But while we cannot commend the policy which would have permitted Bonaparte to retain his guilty dominion, and would have given him (so gratuitously, as it has

appeared to us) another opportunity of making "God's fair world" his "footstool;" and while we rejoice, that Providence has here favoured us beyond our hopes or our efforts—has averted the evil we would have brought on ourselves; still we contemplate with the utmost satisfaction and gratitude the magnanimity of that forbearance and clemency which have been displayed in the conduct of the allied sovereigns. They have spared Bonaparte. They have saved and blessed France. May we not anticipate from such men, when they shall return in triumph to their own dominions, that the benign arts of peace will be cultivated by them no less sedulously and successfully than those of war have been: and that their efforts will be employed in the improvement of their subjects, and in the communication of the same blessings to them, which they have been made the honoured instruments of restoring to other nations?

What abundant cause have we to bless God, not only for this signal revolution, but for the manner in which it has been effected! With the exception of the unhappy events at Toulouse and Bayonne, the very thought of which, under all the circumstances, is sickening to the heart, there has been (as we have already remarked) every thing to rejoice at and nothing to lament. It was justly feared, even after Paris had fallen, that streams of blood would have flowed in France, before the delighted eye could survey her fields, as now, rescued from the scourge of war, and resting under the shade of her ancient kings. But the voice of Him who "speaks and all is calm," has been heard even amid the tumult of conflicting nations; and the cries of terror, agony, and death (those never failing attendants on the march of foreign invasion and civil strife) have been changed, as in a moment, into strains of joy and melody. To take only one example—think of the hopeless captive, pining under the prospect of added years of exile and wretchedness, and who finds himself at once restored to his home and happiness! Think on the greetings which will hail the return of 350,000 individuals, who are now confined in the prisons of England and France and Russia! In short, to whatever side we direct our view, instead of the ghastly forms of desolation and death, we meet only with sights of pleasantness and peace.

Shall we be excused, if, amid all this profusion of joy, we should venture to sound a note which may appear somewhat discordant? Our eye involuntarily turns from these visions of delight, which we have been contemplating, to the plains of Africa and the plantations of the Western World.

* Ode to Bonaparte, by Lord Byron. After the remarks we have taken the liberty of making in the present Number, on the want of a moral in the *Corsair* of Lord Byron, we shall be excused, we trust, if we seize this opportunity of briefly expressing the unfeigned pleasure we have derived from this spirited and seasonable effusion of his lordship's genius.

Surely it cannot be, that all these great events, which have given to Europe the promise of lasting repose and independence ; that all this enginery of happiness, all these joys which swell the bosom, and all those exultations which rend the skies ; should be the harbingers of misery to any other quarter of the globe. Surely it cannot be, that the nations who have so nobly fought the battle of the civilized world,—that those distinguished men, who have guided and controlled their gallant efforts, and who have shed even round the brow of war something of the mild radiance of peace ;—it cannot be, that they should turn a deaf ear to the groans of suffering humanity in other regions ; that they should permit the very achievements by which they have broken the chains of Europe, to have the effect of winding only a heavier chain around the wretched inhabitants of Africa, and sinking them deeper in barbarism and blood. And yet we cannot help giving way to some fearful forebodings on this subject. We have as yet caught no sound which would indicate that, either in France or Holland, in Spain or Portugal, the sense of their past sufferings, or gratitude for their recent rescue, had excited one feeling of commiseration for Africa, or prompted one wish for the termination of her more aggravated wrongs. We trust, however, that our forebodings will prove groundless ; and that the same gracious and beneficent Being, who has of late afforded such visible manifestations of his power over the minds of his creatures ; who has taught conquerors, even in the moment of victory, and with the means of vengeance in their hands, to stay the tide of carnage, and to indulge in the luxury of doing good ; and who has united the hearts of the mingled myriads of Europe in the same great cause as the heart of one man ; will lead the congregated rulers of the earth to erect one trophy more to humanity and justice ; to give one

more proof of their reverence for God and their love to man, by pronouncing an irreversible sentence of extinction on the traffic in slaves, and by mutually engaging to carry that sentence into full execution. If this is not done, a new and more extensive slave trade will speedily commence. The miseries of Europe have granted some respite to Africa ; but, without the universal abolition of the slave trade, the bright day of happiness which has begun to dawn on Europe will only prepare tenfold wretchedness for the African race. Now, also, no interests would be compromised by such a measure, except in the case, perhaps, of Portugal. The glorious work might be accomplished without the merit or the pain of a sacrifice. But, whatever may be effected at the congress of nations, of this, at least, we assure ourselves, that our own Government knows too well what is due to public opinion, and to the almost unanimous representations of the legislature on this great question, to consent to relinquish a single colony we now hold, but on the express condition that the abolition of the slave trade shall be an irreversible law of the state to which it is restored. It would, indeed, be a monstrous return for the accumulation of mercies which Europe has been receiving at the hands of God, if they were only to be the signal for renewing, in Africa, the career of pillage, desolation, and blood, which her own protracted sufferings had so providentially contributed to suspend. We are most anxious to cherish brighter hopes ; and, with the utmost earnestness, we call upon all whom our voice can influence, to employ their unceasing prayers and their persevering efforts to prevent the cruel disappointment which would attend the failure of those hopes at this critical moment.

Our limits prevent our enlarging on this and some other topics. We must therefore defer them.

Since the above remarks were sent to press, the formal cessation of hostilities between Great Britain and France has been officially announced. The official details of

the battles of Toulouse and Bayonne have also been received. The loss has been severe.

ANSWERS TO CORRESPONDENTS.

J. J. H. has been received.

A. H. ; J. J. ; A. B. ; E. H. J., are under consideration.

T. B. will be inserted.